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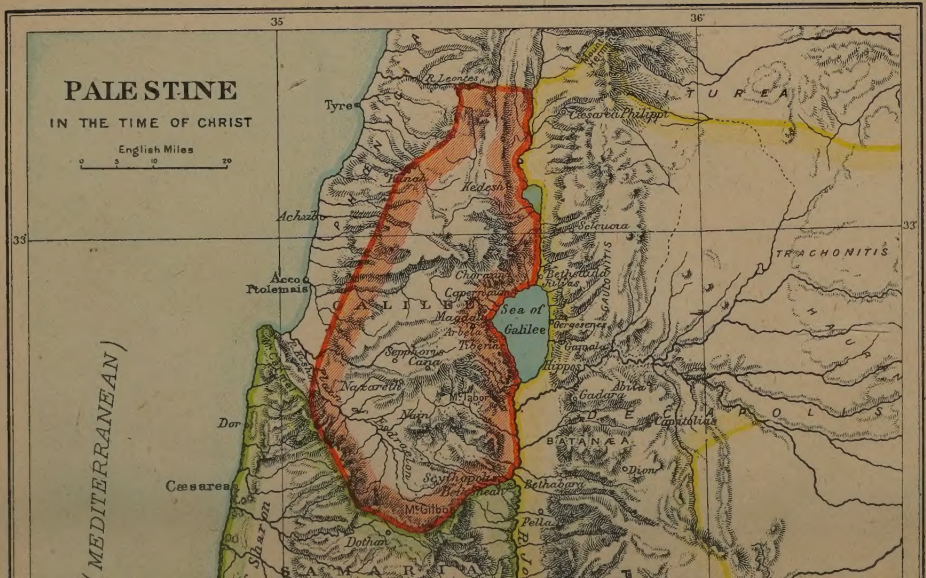
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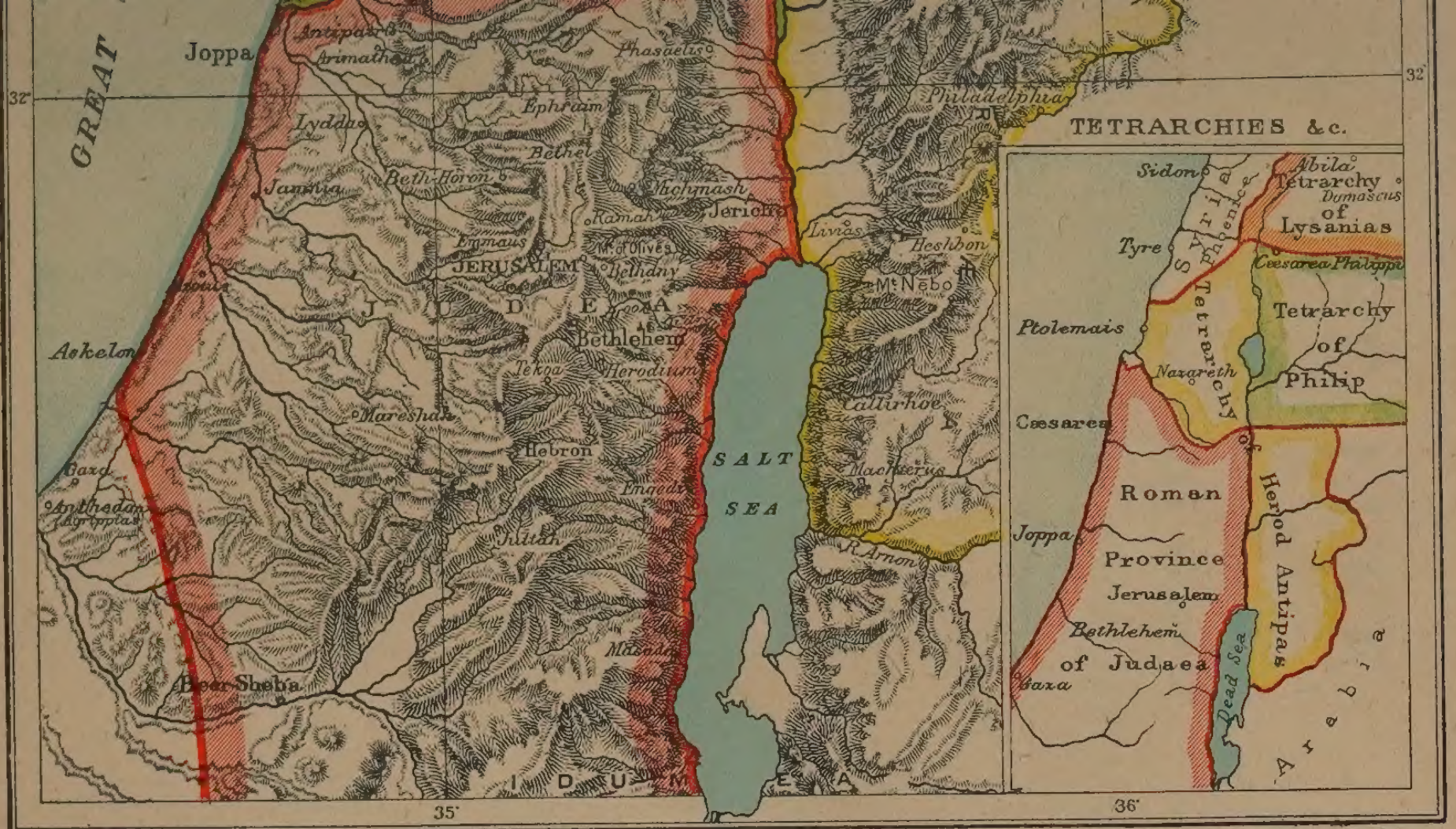

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THE GOSPEL ACCORDING TO

ST LUKE

THE GREEK TEXT

EDITED WITH INTRODUCTION AND NOTES

FOR THE USE OF SCHOOLS

BY

W. F. BURNSIDE, M.A.

HEADMASTER OF ST EDMUND'S SCHOOL, CANTERBURY

AUTHOR OF *Old Testament History for Schools*

Cambridge:

at the University Press

1913

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PREFACE

THIS edition is intended to serve as a companion volume to Sir Arthur Hort's St Mark for the use of schools. I have endeavoured to make the notes as brief as possible and to keep notes upon grammar and language in a strictly subordinate position, though I have not neglected to mark striking differences between classical and Hellenistic Greek. I make no pretence to any originality or completeness but have tried to draw out the meaning of our Lord's life and teaching in such a way as experience has shewn is within the comprehension of those who have made sufficient progress to read the New Testament in Greek. This is the justification for works of this kind being undertaken by those who have long been engaged in teaching the class of students for whom they are designed. The study of the Gospels in schools is at once a comparatively easy and a very difficult task, and it is impossible and undesirable even in a commentary of this kind to avoid attempting to deal with difficulties. I have used Dr A. Wright's edition of St Luke and Dr Plummer's commentary as the basis of my work, and have done little more than

try to bring the result of their labours within the scope of an elementary commentary. The marginal analysis with the references to the other Gospels is almost entirely taken from Dr Wright's work. The text printed is that of Westcott and Hort, which Messrs Macmillan have kindly allowed to be used, but as textual criticism is outside the scope of this edition, the references to various readings have been omitted.

I owe a deep debt of gratitude to Dr Wright who has revised the notes and introduction in MSS. and to Dr St John Parry who has revised both MSS. and proof; they have removed very many blemishes but for what remain I am alone responsible. I am also indebted to my colleague Mr H. C. Bowen and to the University Press for the final revision of the proof-sheets. Sir Arthur Hort has kindly allowed me to include a considerable section of his introduction to St Mark. The Bibliography is intended for the use of teachers but no attempt has been made to make it exhaustive and complete.

W. F. B.

CANTERBURY
May 1913

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INTRODUCTION

The Four Gospels.

The origin of the Four Gospels presents difficulties which to some extent are insuperable, and with our present knowledge it is impossible to find certain answers to the problems and questions connected with their similarities and differences, but it is necessary that every student of the Gospels should understand the problem of the Synoptic Gospels (so called because they deal with our Lord's life from a more or less similar point of view) and their relation to the Fourth Gospel. For elementary purposes it is sufficient to state the tradition that S. John in his old age, in response to the request of his disciples, wrote his reminiscences of our Lord's life and teaching to supplement and perhaps correct the narrative of the existing accepted Gospels. The Fourth Gospel narrates our Lord's teaching to His disciples upon the deeper truths of His own Person, and relates incidents connected more with Judaea than Galilee. With the difficulties presented by the Fourth Gospel we are not now concerned, but the ancient tradition still holds its ground, and adequately represents the relation of John to the Synoptists.

The Synoptic problem may be stated thus:—How is it possible to account for (1) the precise agreement of the Synoptists, sometimes in identical language, in describing the same event; (2) the verbal disagreement in similar descriptions of the same event; (3) great divergence and differences in the order of events; (4) the insertion of the records of many words and works of our Lord preserved only in one Gospel? Many solutions have been suggested, and no finality is at

present attainable, but certain assured results have been attained by the careful comparison of the three Gospels. (1) Mark contains very little that is not contained in Matthew or Luke or in both; (2) much is found both in Matthew and Luke that does not occur in Mark at all; (3) in Matthew and Luke much is found in each Gospel peculiar to that Gospel; (4) Matthew and Luke for the most part follow closely the order of Mark, but with important variations in order and sequence of events.

As far as any agreement is possible upon this difficult problem of the evolution of the Gospels, when the whole evidence is internal and has to be gathered from the Gospels themselves, the following account at the present time is widely accepted. Shortly after our Lord's death a collection was made of 'sayings' and committed to writing; this is familiarly known as Q., from the German Quellen=sources. No traces of this collection remain, and it is a very difficult task actually to reconstruct it, but it is only possible to account for the striking similarities in the three Gospels on the assumption that all three had access to it, though Mark, while he was acquainted with it, makes little use of it, and that, too, from memory, and always, as in the case of his account of John the Baptist and the Temptation, abbreviates. At the same time as the little Christian communities were formed in Palestine and in cities and countries where the Gospel spread, the converts, and especially the children, were carefully instructed in the life and teaching of their Master. Oral teaching was the only teaching known to Eastern schools, and scholars committed to memory whatever they were taught in the catechetical schools. If the evangelists relied to any extent on memory, the differences in the Gospel narrative can partly be accounted for in this way. We may assume then that before Mark wrote his Gospel there was certainly one document in existence with which he was acquainted, and that the Christian Churches treasured the memory of many sayings and incidents of our Lord's life. At first the early Christians lived in constant expectation of the Parousia, the return of Jesus to claim His

kingdom ; when their hopes were not fulfilled as they expected, the preservation of the records of the life and teaching of Jesus became of greater importance.

Tradition says that Mark wrote his Gospel at Rome under the guidance of S. Peter. In it he relates the facts of the life of Jesus mainly concerned with the Galilean ministry, to which he added the story of the Passion. At a later date, Matthew and Luke set themselves to write two complete gospels from different standpoints, Matthew writing for Jewish Christians to present Jesus as the Messiah of Old Testament prophecy, Luke for the Hellenic world, to shew that Jesus was the Saviour of mankind. They had at their disposal the Gospel of Mark, though probably not in its final edition, and the great body of sayings, Q. The Gospel of Mark provided them with the life, Q. with the teaching, and both evangelists followed for the most part the order of Mark, and utilized Q. in accordance with their own particular designs. This will account both for the triple synopsis, the double synopsis, and to a considerable extent for the matter peculiar to the Gospels of Matthew and Luke. At the same time it must not be forgotten that the evangelists were human, and did not lose their individuality in their work, but rather stamped their work with their own individuality. They did not copy slavishly from their sources, but used them in their own way.

Setting aside the introductory narrative of the birth and childhood of Jesus, in chh. iii. 1—ix. 50, and again in chh. xix. 29—xxiii. Luke follows generally the guidance of Mark, with some very important additions ; but in chh. ix. 51—xix. 28, the so-called 'travel narrative' or 'great interpolation,' he groups together scattered sayings and incidents the greater portion of which are recorded by himself alone, while many are recorded by Matthew, and often in a different connection. Luke after he had followed the Marcan order found that he had a great amount of matter at his disposal and that the history he had set out 'to write in order' could not be written and so, as best he could, he put his material together without much attempt at chronological sequence, simply because he

was without guidance and yet felt that these sayings of Jesus and incidents in His life must be preserved for the Christian Church.

The Author of the Third Gospel.

The Third Gospel itself gives no hint as to its authorship, but unbroken tradition has assigned it to S. Luke. On internal evidence it is established that the Gospel of Luke and the Acts of the Apostles were written by the same writer; the existence of a preface in each case addressed to the same person, the reference in the Acts to the former treatise, the same universal outlook upon the spread of the Gospel and of the power of the Holy Spirit, the same style of writing and usage of words and phrases, these alone are sufficient to convince any student of the two books that they were written by the same author. But while the Gospel gives no information as to its author the Acts affords a definite clue.

In the 16th chapter (xvi. 10) the writer suddenly changes from the third person singular to the first person plural, and describes the visit of Paul and Silas to Macedonia and the events at Philippi as one who took part in them. At *v.* 17 the 'we' passage ceases, and apparently the companion of Paul who wrote the Acts remained at Philippi, as the first person does not occur again until Paul's return to that city (Acts xx. 5). The writer accompanied Paul to Jerusalem, as the first person continues as far as xxi. 18, and probably remained with him at Jerusalem and Caesarea. In Acts xxvii. 1 the first person reappears, and the writer of the Acts accompanied Paul throughout the journey to Rome, and remained with him there.

Attempts have been made to shew that the author of the 'we' sections is not identical with the author of the rest of the Acts, but the internal evidence of language and style alone is quite sufficient to prove the contrary.

Tradition has said that S. Luke was the writer. In the N.T. there are only three references to him, and all occur in S. Paul's epistles written from Rome during the time of his imprisonment. Writing to the Colossians he gives them the greeting

of 'Luke, the beloved physician' (iv. 14). In the second epistle to Timothy, written at the time of his final trial, he says, 'only Luke is with me' (2 Tim. iv. 11) while in the epistle to Philemon he speaks of him in conjunction with Marcus, Aristarchus, and Demas as 'my fellow-labourer' (Phil. 24). There is nothing in these passages to conflict with the 'we' passages in the Acts, and if tradition is to be trusted, that S. Luke was the author of the Gospel and the Acts, these references go far to confirm the tradition, and the character of S. Luke pourtrayed in the three short references of S. Paul,—his affection and devotion, his energy and his professional skill,—finds strong support in the unconscious revelation of his own personality by the author of the Gospel and the Acts.

The external evidence of tradition is strong and unbroken from the middle of the second century. Justin Martyr (died 163) was acquainted with this Gospel, as he refers to details found in Luke alone, e.g. the annunciation to Mary, the examination of Jesus before Herod. Tatian, the pupil of Justin, used it in compiling the Diatessaron or First Harmony of the Gospels. Towards the close of the century the evidence becomes even still more explicit. Irenaeus, Bishop of Lyons, who quotes from nearly every chapter, writes: 'Now if anyone reject Luke as if he did not know the truth he will be manifestly casting out the Gospel of which he claims to be a disciple. For very many and specially necessary elements of the Gospel we know through him, as the generation of John, the history of Zacharias, etc.' From Gaul, from Rome, from Egypt, Africa, Asia Minor comes one single voice of testimony to the Lucan authorship of the third Gospel. Clement of Alexandria (190—202) asserts that the tradition dated back to the Apostles. Tertullian (190—220) uses the third Gospel, and calls it Luke's in his controversy with Marcion. The Muratorian fragment (170—200) twice mentions Luke and his profession.

External evidence supported by strong internal evidence proves that the third Gospel was accepted by the Church as authoritative and canonical and universally attributed to Luke from the middle of the second century onwards.

Beyond what has already been recorded, the New Testament tells us nothing further about S. Luke, though it is an almost certain inference from Col. iv. 11 that he was not of 'those of the circumcision,' and therefore a Gentile by birth. His name Luke (Gk. Λουκᾶς) is without doubt a contracted form of Lucanus, a Latin name. Outside the New Testament conjectures and traditions have been busy with his name. It has been held that he was a member of the Seventy, still hinted at by the selection of the Mission of the Seventy for the Gospel for S. Luke's day (Oct. 18), and that he was the unnamed companion of Cleopas in the walk to Emmaus. Both of these traditions are contradicted by Luke himself, who asserts in his preface to his Gospel that he was not an eye-witness of any of the events he describes.

There is however no reason to quarrel with the widely spread tradition that he was a native of Antioch, with which Theophilus is connected. The many references to Antioch in the Acts point to the truth of this statement of Eusebius. His relations with S. Paul have already been described, and from the Acts and Epistles it is certain that he resided some time in Philippi and Rome. His name is associated with the provinces of Achaia and Bithynia, and both provinces are claimed as having witnessed his death. The influence of his profession as a doctor upon his character can be seen in his writings, in his gentle humanity, his deep respect for womanhood, in addition to the medical details which he notices.

An early tradition of the sixth century asserts that S. Luke was a painter, but there is no substantial evidence of this, though as a word-painter of exquisite scenes in the life of Christ he cannot be surpassed.

We may close our account of S. Luke with a quotation from a third century Latin preface to the Gospel: 'Luke by nation a Syrian of Antioch, a disciple of the Apostles, and afterward a follower of Paul, served his Master blameless till his confession. For having neither wife nor children he died in Bithynia at the age of seventy-four, filled with the Holy Ghost.'

Time and Place.

S. Luke was with S. Paul at Jerusalem and Caesarea and accompanied him to Rome. The narrative of the Acts ceases at the close of Paul's first imprisonment (A.D. 62), and as no mention is made of Paul's subsequent imprisonment and death, the book was probably written either at the time of Paul's first imprisonment or very soon after it. If this is so, a still earlier date must be assigned to the Gospel, and some critics, notably Sir J. C. Hawkins, consider on grounds of style and language that it was written considerably earlier. This is the natural inference to be drawn from the data provided by the Acts, and S. Luke may well have collected his information during the two years he spent in Palestine at Caesarea where he was in touch with Philip the Evangelist, and during the twelve years (50—62) during which he was more or less in close contact with S. Paul. This will give for the date of the Gospel some time between A.D. 56—60, and this date is adopted and defended by Blass (*Philology of the Gospels*, pp. 21—51). But this solution is not so simple as it looks. Undoubtedly there has been a tendency in modern N.T. criticism to put the date of the Gospels earlier than was formerly the case, and the contention that Luke could not have written his Gospel before the publication of the *Antiquities* of Josephus in 94 has been abandoned by all. Harnack, who formerly gave the dates 78—93 as the limits within which the Gospel was written, in his latest work, *The Date of the Acts of the Apostles and the Synoptic Gospels*, now assigns the earliest Gospel, Mark, to the sixth decade, 50—60; Luke to the years immediately following, while he considers that S. Matthew wrote his Gospel immediately after the fall of Jerusalem, though he does not exclude the possibility of its having been written before. The arguments in support of a later date are as follows: (1) Luke made use of Mark's Gospel, and the dates 56—60 are too early to allow of his access to it. (2) There is some reason to suppose that the Gospel and the Acts do not comprise the whole of Luke's task, but that he contemplated a third volume carrying on the history of S. Paul

to his death. This would of course dispose of any necessity for an early date of the Acts and of the Gospel. But so far as this argument is based upon Luke's use of πρῶτος λόγος and δεύτερος λόγος to describe the Gospel and the Acts, implying that a τρίτος λόγος was contemplated, it is without foundation, as in Hellenistic Greek πρῶτος can be used for the former of two just as well as for the first of three or any larger number. (3) The language used to describe our Lord's prophecies of the destruction of Jerusalem (Lk. xix. 43, 44; xxi. 29, 34) is much more detailed than the corresponding language of Matthew and Mark, and these details correspond so closely with the actual events of 70 A.D. that they must have been coloured by facts and not confined to prophecy. The argument is by no means conclusive: the sources at S. Luke's disposal may well have contained variations of the prophecies recorded in Matthew and Mark, and it is hard to believe that an historian of S. Luke's accuracy and integrity would not have recorded that the prophecy had been fulfilled as he does in the Acts when he adds the editorial note that the famine predicted by Agabus 'came to pass in the days of Claudius Caesar.' That S. Luke used his knowledge of the facts of the siege to alter the prophecies of Jesus seems very improbable, and it is far more likely that he omitted the prophecy of the Abomination of Desolation because he thought it would be unintelligible to his readers and substituted for it a direct prophecy of the destruction of the city. (4) The statement in his preface that 'many had undertaken to draw up narratives,' implies that his own effort must have been rather late, and the dates, 56—60, are too early to admit of our belief in the existence of many narratives; but even this, perhaps the strongest argument for a later date is not absolutely conclusive. 'To draw up,' ἀνατάξασθαι, need not necessarily imply elaborate compilation of a gospel; it may only refer to efforts to reduce to form and probably to writing the many narratives of our Lord's words and works current amongst the Christian Churches, and such efforts were only natural under the circumstances. The time would soon come when it was felt necessary that these records, whether oral or

documentary, should be collected and sifted, and under the guidance of those who had been in direct contact with the life and ministry of Jesus reduced to order and issued with the imprimatur of apostolic authority as genuine and authentic.

Of the place where the Gospel was composed nothing can be predicated with any approach to certainty. There is no hint either in the Gospel or the Acts of any locality, and of S. Luke's movements we know nothing beyond what we gather from the Acts and the Epistles. This would limit the choice to Macedonia, Palestine or Rome. Some have urged that the Gospel must have been written outside Palestine because of his notes of explanation on places in Palestine (i. 26, ii. 4, xxiii. 51) but the class of readers for whom the Gospel was designed required some such explanations. Rome, Caesarea, Asia Minor all have their supporters, and Jerome states somewhat vaguely that it was written 'in the district of Achaia and Boeotia.' S. Luke's residence in Palestine prior to the final departure of S. Paul for Rome would, as has already been stated, have given him ample opportunity for the collection of his materials, but the balance of probability is in favour of the actual composition and publication of the Gospel in Rome.

Sources, Object and Arrangement of the Gospel.

Reference has already been made to the use S. Luke has made of Mark's Gospel, much in the form that we have now, as the framework of his own Gospel. It seems equally certain that he was not acquainted with Matthew's Gospel, but that he and Matthew alike had access to one or more collections of the sayings of Jesus. With the exception of the entire omission of Mk vi. 45—viii. 9, which contains the story of the Syrophoenician woman which Matthew records and Luke probably omitted for want of space and because he was writing for Gentile as well as Jewish Christians, he follows Mark, but nearly half of his Gospel is peculiarly his own, and especially in connection with the early narratives of the life of Jesus and of His post-resurrection

appearances he preserves records of unique value. In chh. i., ii., ix. 51—xviii. 14, xix. 1—28, and xxiv. most of the narratives peculiar to Luke are found. The Virgin Mary herself may have furnished S. Luke with the early narratives of the nativity and infancy during his sojourn at Jerusalem, and it has also been thought that his repeated references to Herod Antipas, iii. 1, ix. 9, xiii. 31, xxiii. 7, are due to his acquaintance with Chuza. In the parables peculiar to Luke the single great lesson and not the analogy of details is important; these were probably drawn from a special collection of such parables.

The object of the Gospel is clearly and precisely stated by S. Luke in the preface (*vide* notes, pp. 77, 78). He desired to instruct his Gentile friend Theophilus in the truth of the Christian faith and of the life of Christ. He had the ideals and literary qualifications of the historian, and desired to write a full account of the life of Jesus from the very beginning, including in his survey even the events preceding the birth of John the Baptist. Though not an eye-witness himself, he took the greatest pains to secure accurate information from the Apostles and those who had been in close contact with Jesus. As far as he could, he wished to follow a strict chronological order, but when, as was often the case, much of what he found recorded had no definite connection of time or place, he exercised his own discretion, and grouped incidents and discourses together, as in the case of his teaching upon prayer. His wide survey makes it clear that he intended his Gospel for the Greek-speaking Gentile world, and in pursuance of this object he avoids the use of Jewish words and phrases, e.g. for Ῥαββεί he substitutes διδάσκαλε and ἐπιστάτα, for γραμματεύς νομικός. He makes little reference to the Mosaic Law, the Old Testament, and prophecy. The preface at once stamps the Gospel as the work of a scholarly Hellenist with a mastery of a good literary style; when however he is translating from an Aramaic document, as in chh. i. and ii., he faithfully renders the Hebraic constructions into Greek, in which he displays a great knowledge of the language and style of the Septuagint.

The broad outline of the Gospel adopted in this book is as follows:

The preface, i. 1—4.

(i) The nativity and childhood of Jesus, i. 5—ii. 52.

(ii) The preparation for the public ministry of Jesus, iii. 1—iv. 13.

(iii) The ministry in Galilee, iv. 14—ix. 50.

(iv) The travel narrative; journeyings towards Jerusalem, ix. 51—xix. 28.

(v) Last days of public teaching at Jerusalem, xix. 29—xxi. 38.

(vi) The passion, resurrection and ascension, xxii.—xxiv.

A running analysis is given in the margin of the text with parallel references to the other Gospels; S. Luke's own independent contributions to the Gospel story are printed in black type. A few calculations shew clearly the amount of matter, peculiar to Luke. If the contents of the Synoptic Gospels are divided into 124 sections, of these Luke has 93, Matthew 78, Mark 67; and of these Luke has 38 peculiar to himself, Matthew 17, and Mark 2. Of the recorded miracles six are peculiar to Luke, three to Matthew, and two to Mark, while of the parables one is peculiar to Mark, 10 to Matthew, and no less than 15 to Luke. Reckoning the number of verses, Luke has 1151, of which 612, rather more than half, are not found in Matthew or Mark.

Subjoined is a summary of some of the main peculiarities of Luke's Gospel:

Chs. i., ii. The birth and childhood of Jesus.

iii. 23—38. The genealogy of our Lord.

viii. 1—3. The attendant women.

ix. 51—56. The rejection in the Samaritan village.

x. 1—20. The mission of the Seventy.

xiii. 1—5. The Galileans slain by Pilate and the fall of the tower of Siloam.

xiii. 31—33. The message to Herod Antipas.

xix. 1—10. The story of Zacchaeus.

xix. 39—44. The lament over Jerusalem (but see notes).
xxiii. 7—12. Jesus sent to Herod.
xxiii. 27—31. The daughters of Jerusalem.
xxiii. 39—43. The penitent robber.
xxiv. 13—53. The walk to Emmaus. The appearance to the Eleven. The parting at Bethany (the ascension ?).

Miracles:

v. 1—11. The miraculous draught of fishes (but see notes).
vii. 11—17. The raising of the widow's son at Nain.
xiii. 11—17. The healing of the woman with a spirit of infirmity.
xiv. 1—14. The healing of the man with the dropsy.
xvii. 11—19. The healing of ten lepers.
xxii. 51. The healing of Malchus' ear.

Parables and attendant discourses:

vii. 36—50. The two debtors.
x. 29—42. The good Samaritan.
xi. 5—8. The importunate friend.
xii. 13—21. The rich fool.
xiii. 6—10. The barren fig-tree.
xiv. 15—24. The great supper (but see notes).
xiv. 25—32. The rash builder and the king who went to war.
xv. 8—10. The lost coin.
xv. 11—32. The prodigal son.
xvi. 1—12. The unrighteous steward.
xvi. 19—31. The rich man and Lazarus.
xviii. 1—8. The unrighteous judge.
xviii. 9—14. The Pharisee and the publican.
xix. 11—27. The parable of the pounds, cf. Mt. xxv. 14 ff.

CHARACTERISTICS.

The presentation of Christ.—While S. Matthew presents Jesus to his readers more particularly as the Messiah and S. Mark as the Son of Man, S. Luke essentially traces the life of Jesus through infancy, boyhood, manhood and death as the Saviour not of

Jews alone but of all mankind. In this sense the Gospel of Luke has well been called the Universal Gospel. In support of this, reference may be made to the condition of righteousness and repentance under which salvation is offered to all classes: to Samaritans (ix. 51—56, x. 30—37), to Gentiles (ii. 32, iv. 25—27, xiii. 29), to publicans, sinners and outcasts (iii. 12, xviii. 9—14, xxiii. 43), above all to the poor (ii. 7, iv. 18, vii. 22, xvi. 20—23), but it is not fair to say that Luke, while he points again and again to the dangers and responsibilities of wealth, is out of sympathy altogether with the rich (xix. 2, xxiii. 50). The parables of the good Samaritan, of the prodigal son, of the Pharisee and the publican alone are sufficient to give its peculiar value to the Gospel in its presentation of the love and mercy and free forgiveness of the Saviour of mankind.

The influence of S. Paul.—The universal character of the Gospel cannot have been without the influence of S. Paul. S. Paul was the Apostle of the Gentiles, and his life's work and mission was to proclaim the inadequacy of work and of legal observance to win salvation, the doctrines of free grace and justification by faith in Jesus Christ, the power of the Holy Spirit of God in the hearts and lives of men, the regeneration of man by the power of the resurrection of Christ from the dead. The Acts of the Apostles has well been called the Gospel of the Holy Spirit, but the Gospel of Luke in tone and character is in close harmony both with the Acts and with the writings of S. Paul. In language, in style, in thought, there is abundant evidence of close touch and sympathy between S. Paul and his fellow-labourer. The need of faith and repentance, the gifts of God's mercy and grace and His Holy Spirit are no less evident in the Gospel of Luke than in the Epistles of Paul. A few references will suffice to illustrate this: cf. Lk. vi. 36 with 2 Cor. i. 3; viii. 12 with Rom. i. 16; x. 8 with 1 Cor. x. 27; xi. 7 with Gal. vi. 17; xii. 42 with 1 Cor. iv. 2.

The gospel of womanhood.—Jesus Christ raised the dignity of woman, and nowhere is this exemplified more than in this Gospel. Many types of womanhood are placed before us, Elizabeth, the Virgin Mary, the prophetess Anna, the widow

at Nain, the nameless sinner in the house of Simon, Mary Magdalene, Joana, Susanna, the woman with the issue of blood, Martha and Mary, the widow with two mites, the daughters of Jerusalem, and the women at the tomb (Plummer). The same sympathy with women, perhaps connected with his profession as a physician, shews itself in the Acts, and the stories of Dorcas and Lydia bear out the character of the Gospel. Especially does S. Luke shew sympathy for the forlorn helplessness of widowhood.

The Gospel of the home.—It is quite possible that 'this beloved physician' understood the lives of the poor as well as of the rich, and that his profession led him naturally to take a sympathetic interest in the home life of those around him. The effect of his professional knowledge upon his language may easily be over-stated, but there is quite sufficient evidence to shew that technical medical terms are employed, e.g. *συνεχομένη πυρετῷ μεγάλῳ* (iv. 38), *παραλελυμένος* (v. 18, 24), *ἔστη ἡ ῥύσις τοῦ αἵματος* (viii. 44), *ὑδρωπικός* (xiv. 2). It is Luke alone who records our Lord's entertainment in the houses of Pharisees. He gives us picture after picture drawn with artless simplicity of the social intercourse of Jesus. The meal in the house of Martha and Mary, the walk to Emmaus, the sojourn with Zacchaeus, all illustrate the homeliness of Christ, and nearly every parable peculiar to this Gospel is marked by the same simplicity and sympathy with the details of ordinary home life.

The gospel of prayer and praise.—On seven occasions Luke alone records that Jesus prayed, though the other Gospels contain references to other occasions. Three of the parables peculiar to this Gospel—the friend at midnight, the unrighteous judge, and the Pharisee and the publican—are connected with the lessons of prayer, and emphasize the need and power of importunity and reality. But Luke gives no less prominence to praise and thanksgiving. He alone records the hymns of praise in the opening chapters, and again and again tells us that those who had received benefit at the hands of Jesus glorified God.

The gospel of pity and penitence. Especially in the parables of the Pharisee and the publican, the good Samaritan, and the prodigal son, Luke draws attention to pity and to penitence. It is he too who tells of the washing of the Saviour's feet by the woman who had been a sinner and of the robber's appeal upon the cross. 'These and many other passages which set forth the fulness and freeness of pardoning love have been preserved to us only in the writings of Luke, who had more pity for the weak and the suffering, for women, for widows, and for the poor than any other New Testament writer' (Wright).

The Historical Setting of the Gospel History[1]. The Interval between the Testaments.

It is impossible to understand the conditions under which our Lord's life was passed without knowing something of the history, religious and political, of the Jews in the period between the end of the O.T. history and the beginning of the Gospel history. In our Bibles Matthew immediately follows Malachi, and we are apt to forget how wide is the gap. The latest event recorded in the last historical book of the O.T. took place more than four centuries before the coming of John the Baptist, a period as long as that which divides our own time from that of the Wars of the Roses. In that period great changes took place, so that the Jews of the New Testament must be regarded as very widely different from the Jews of the Old. Indeed the history of the Jewish people during that time covers what is in many ways the greatest period of their national life, and includes some of the most characteristic exhibitions of Jewish character and Jewish ideas: it is a period conspicuous for striking events, for new developments of religious thought, and for elaborate organization of internal government. It is to that epoch that we must look for explanation of the political and religious ideas of our Lord's contemporaries, as we find them depicted in the Gospels. Thus

[1] Inserted here from Hort's S. Mark. Adapted mainly from the *Cambridge Companion to the Bible.*

there is little in the Old Testament itself to account for the intense feeling of the nation's right to independence, the developed hopes of a future life, and of the coming of the great Deliverer, the Messiah, the punctilious reverence for the letter of the Law shewn by Scribes and Pharisees, or the peculiar views of the Sadducees. In fact the religion of the Jews in the time of Christ (and religion with this nation was always closely bound up with politics) was not either in its higher or its more popular form the religion of the Israel of the books of Kings: it was that religion as modified, chastened and enriched by the experience of the Captivity at Babylon, the stern discipline of the Return, and the manifold changes and chances of 400 years of struggle for national existence. The thoughts and hopes which filled the minds and stirred the imaginations of the contemporaries of Christ were more directly moulded and inspired by the reforms of Ezra and the exploits of the Maccabees than by the heroes and prophets of an earlier generation. Without some knowledge then of this period we cannot properly enter into our Lord's attitude or that of His apostles to the Law of Moses, or the Jewish sects of His time, or the Roman government: nor again can we understand the attitude of His contemporaries towards Him, and the popular hopes which His career excited or disappointed.

The beginnings of important changes are seen in the books of Ezra and Nehemiah. We there see how widely the Jews who returned differed from their fathers of 50 years before. Then they were under kings, but now they were to be ruled by priests. Again, whereas before the Captivity they had been constantly torn by divisions, given to idolatry, careless of the Law, freely mixing with other nations, now on the other hand they were united as a nation, they were zealous in the worship of the one God and almost servile in their devotion to the Law, and their revived patriotism took the form of a narrow and rigid exclusiveness with regard to all foreigners. National pride was fostered by the institution of a new feast, Purim, which commemorated a great national deliverance. This new Israel was largely the work of Ezra, the first 'scribe,' and

Nehemiah, the zealous if narrow-minded reformer. A brief sketch is subjoined of the period thus inaugurated: it is clear that new forces were at work, which could not but produce important developments. But a period so rich in incident necessarily loses in interest when it is compressed into a few paragraphs.

For convenience the whole period between the Testaments may be divided into three sections.

1. *The period of subjection and silent growth.*

[From the death of Nehemiah (B.C. 415) to the accession of Antiochus Epiphanes (B.C. 175).]

Throughout this period Israel played no independent part in history. At first the Jews were under governors appointed by the kings of Persia, under whose rule they had passed when Cyrus conquered the Babylonian Empire during their captivity at Babylon. The Persian Empire, which he founded, was subdued after about 170 years by Alexander of Macedon, and Palestine therefore became part of his vast dominions. Those dominions were divided at his death in B.C. 323, and the Jews became by turns subject to Egypt and Syria: their country lay between these two powers and was often the battle-field of their wars.

But, though thus dependent first on one power, then on another, the Jews did not lose their consciousness of being a nation, and in many ways 'silent growth' was going on.

It was then that arose the institutions, the sects and the forms of religious thought which we meet with in the N.T. In religion the idea of the Unity of God gathered strength, while the hope of the Messiah took more definite shape; the expectation of a future life became clearer, and a doctrine of angels was developed. And closely combined with their religious hopes was the fervid spirit of patriotism which has made the Jews the most distinct among the nations of the earth.

Meanwhile it is likely that they were left by their successive

masters tolerably free to govern themselves: the high-priesthood passed from father to son, and the high priest was practically a petty king. Few of these rulers were distinguished: one of them, Jaddua, is said to have had a remarkable interview with Alexander the Great, who received him well and granted favours to the Jews in different parts of his dominions: the greatest of them in the eyes of the later Jews was Simon the Just, of whose dignity and splendour an ideal portrait is given in the 50th chapter of Ecclesiasticus, written long afterwards. This picture shews at least the importance of the Temple in the life of the nation, and the impressiveness of this almost unique form of government.

(*The Jews outside Palestine and the origin of the Septuagint.*)

Connection with Egypt produced important consequences. In B.C. 320 one of the Ptolemies (Greek kings of Egypt) took Jerusalem, the refusal of the inhabitants to fight on the Sabbath making the capture easier. Thousands of Jewish captives were taken to Alexandria. There the Septuagint (LXX), the first written translation of the O.T. books, presently appeared, being made for the benefit of Jews to whom Hebrew was now a dead language (the Jews of Palestine now spoke, not Hebrew, but a Syrian dialect called Aramaic). The version gets its name from a tradition which relates that Ptolemy Philadelphus (B.C. 285—247), being anxious to secure a translation of the Jewish laws for his famous library at Alexandria, applied to the High Priest Eleazar of Jerusalem, who sent six elders from each of the tribes of Israel to Egypt: these 72 translators were royally entertained, and produced their work in 72 days. In this story the kernel of historical fact seems to be that the Pentateuch was translated in Alexandria in the reign of Ptolemy Philadelphus, probably in the first instance to meet the needs of the synagogues of Greek-speaking Jews. Most of the rest of the books of the Hebrew Canon were added before B.C. 132. The whole was probably complete and in general circulation before the time of the apostles. This Greek Bible became the Bible of

a vast number of Jews: the benefit to them may be compared to the benefit which our forefathers received when the Bible was first translated into English and so became the property of all who could read, and not merely of the learned few: the later Jews did not necessarily know the original Hebrew any more than a modern Englishman necessarily knows Anglo-Saxon or a modern Greek the language of Homer. It is from this translation that the O.T. quotations in the N.T. are mainly taken: hence it cannot be neglected in our study of the N.T. Moreover, since Greek was the language of a large part of the Eastern world, this translation did more than anything else to break down the barrier between Jew and Gentile: Jewish and Greek ideas now met and began to react on one another. This intermixture of Jew and Greek was further promoted by the establishment in Palestine of Greek settlements. Without realizing these things, we could not understand how a Gospel written by a Jew came to be written in Greek, and why it is that in the Gospel story Greek influence meets us constantly.

The Syrian kings of this period also shewed consideration to the Jews, to many of whom they granted the privileges of citizenship. This explains how in the Christian era so many Jews were Roman citizens, since the wise Romans after their conquest of Syria continued the Syrian policy of indulgence to their subjects. The ultimate result of the wars between Egypt and Syria was the victory of Syria under Antiochus the Great: in his reign Palestine, as part of the defeated Egyptian empire, became a province of Syria (B.C. 203). In the reign of his successor internal factions at Jerusalem caused the intervention of the Syrians; the king's envoy attempted to plunder the Temple, and, according to the story, was miraculously repelled. This crisis was the beginning of a new state of things.

2. *The Maccabean rule.*

Now began a period of fierce struggle, in striking contrast to the previous period of (on the whole) quiet subjection to indulgent masters. An attempt was made by a party of the

Jews themselves to introduce Greek customs at Jerusalem, and this attempt was stoutly resisted by the 'exclusive' party. The result was that Antiochus Epiphanes invaded the country in B.C. 169, pillaged and profaned the Temple, slew or took captive thousands of Jews, and posted a Syrian garrison on the Temple hill. He then proceeded to a violent persecution of the religion of Jehovah, the object of which was to force the Jews to adopt the paganism of the rest of his vast empire. The first step was to be the erection of altars to Zeus throughout Palestine. Then came the resistance. The first active protest was made by an aged priest called Mattathias, who slew both the sacrificers and the royal officer who had been sent to establish the heathen worship. Further persecution followed, but for a considerable time heroic resistance was led by members of the family of Mattathias, generally called the Maccabees.

The first and greatest of these was Judas Maccabaeus, who won many victories over the Syrians, restored the desecrated Temple, conquered also jealous neighbours, such as the Edomites and Ammonites, and even made a treaty with Rome. The struggle was carried on by Judas' brothers, one of whom, Jonathan, for his services to one of the Syrian kings against a rival, was made by him high priest. This was an important step in two ways: it set the precedent, afterwards followed by the Romans, for the *appointment* of the high priest by the power that ruled Palestine (instead of the office being, as formerly, hereditary); and it gave to the family of the Maccabees (also called from an ancestor the Asmonean house) the nominal, as well as the actual authority over their countrymen. Israel had never since the time of Solomon taken so high a place among the nations as during the rule of Jonathan. With the next reign, that of Simon, the nation became practically independent, for the first time since the Captivity.

In B.C. 135 John Hyrcanus became high priest and chieftain: he conquered the Samaritans, the formidable neighbours of the Jews, and destroyed their rival temple on Mount Gerizim. His eldest son, Aristobulus, was the first to take

the title 'king of the Jews.' Another of his sons, however, Alexander Jannaeus, incurred the hatred of his subjects, and his death was followed by a time of confusion, in which the power of the Asmonean house came to an end, and another great family, that of the Herods, came to the fore.

3. *The Herodian dynasty.*

There was now a quarrel for the high-priesthood between Hyrcanus and a second Aristobulus. The former was supported by Antipater, father of Herod the Great, an Idumean, i.e. of the Edomite race which had from olden times been bitterly hostile to Israel. At Antipater's instigation, Hyrcanus, after once resigning his claims, revived them, and pleaded his cause before Pompey, who was then (B.C. 63) in the East, having recently conquered Syria and made it a Roman province. Pompey restored Hyrcanus, but he became henceforth little more than a puppet in the hands first of Antipater, and afterwards of his son Herod. Aristobulus had attempted some resistance, whereupon Pompey besieged Jerusalem. Once again the scrupulous observance of the Sabbath gave an advantage to the enemy. A terrible massacre followed the capture of the city, and the Jews were scandalized by an act of sacrilege: Pompey entered the Holy of Holies, expecting to find some visible sign of the mysterious Eastern worship; in the words of the Roman historian he found nothing (*vacuam sedem et inania arcana.* Tac. *Hist.* v. 9).

Then the Romans settled the country: it was divided into five separate governments. At the same time a number of Jewish captives were carried to Rome and there formed a colony which was afterwards to have important consequences in the history of the Jews and of the Christian Church. Antipater was made a Roman citizen and *procurator* of Judaea, and was succeeded in that position by his son Herod, while the feeble Hyrcanus sank into insignificance. One more desperate effort to recover the lost position of the Asmonean family was made by Antigonus, the son of Aristobulus. The

immediate result was that Herod fled to Rome: but there he ingratiated himself with Antony and Octavian, and was recognized by them as 'king of the Jews' in B.C. 40. Jerusalem was once more captured by Roman armies. Herod ruthlessly massacred the party opposed to him; Antigonus was scourged and crucified. Herod then further strengthened his position by marrying Mariamne, a daughter of the old Asmonean house. Her brother, Aristobulus, was made high priest by Herod and then murdered by his orders. He also compassed the death of the aged Hyrcanus, then of his wife Mariamne, and lastly of her two sons. The story of his passionate remorse is well known[1]. By such atrocities the house of Herod was secured against the Asmonean family.

One of his latest crimes, the massacre of the infants at Bethlehem, is known to us only from Matthew. The Gospel history only touches the closing years of his reign, and we gather thence little about him except the terror of his name. But he was remarkable for other things besides his hideous crimes. To the Greek and Roman he was perhaps the most striking figure in the Eastern world. He was the friend and ally of Augustus, from whom he had received a kingdom, and towards whom he displayed a profuse and noble gratitude. His rule was inspired by the example of Rome, and it was to Rome that he sent his sons to be educated under the roof of a distinguished noble, Pollio, the friend of Vergil and of Augustus (see Verg. *Ecl.* iv.). To the Greek he appeared as the lover and patron of Greek authors and philosophers. He was appointed perpetual president of the great Olympic festival, which he had re-endowed and restored to its former splendour. He introduced the games of Greece and the shows of the Roman amphitheatre into the cities of Palestine, and adorned those cities with buildings in the style of Greek architecture. By the Jew he must have been regarded in various aspects. Fierce hatred must for the most part have pursued the Idumean upstart, who ruled by the overthrow and

[1] See S. Phillips, *Herod, a tragedy*, for a powerful modern presentation of the story.

slaughter of the beloved family of the Maccabees; who had massacred the Sanhedrin and the learned men of Israel; who in his youthful campaigns had slain by the sword thousands of Galilean patriots; who did violence to the ancient spirit of Jewish exclusiveness by foreign innovation; and whose cruel and capricious despotism, supported by a barbarian soldiery, brought fear and insecurity upon Israel.

On the other hand there were some who, in the powerful prince who had conciliated the favour of the successive rulers of the world, and who by the steady support of Rome had placed the Jewish race high among the nations of the earth, thought they saw the promised Deliverer of Israel. Hence the formation of a 'Herodian' party which meets us in the Gospels.

But by far the greatest work of Herod as king of the Jews, and one which with some went far to atone for his crimes and cruelty, was the rebuilding of the Temple at Jerusalem. This magnificent structure, its courts, and its stately colonnades, created genuine admiration and enthusiasm, and did much to give prestige to the Herodian dynasty.

Subjection to Rome.

From this sketch it is clear that by the time of our Lord's appearance the influence of Rome in Palestine had become dominant. Much as the Jews, or many of them, resented this domination, it must be remembered that the Roman form of government was the wisest and best known to the ancient world. It secured good order, it was in the main just, and it left the subject nation in many respects free to govern and develope itself. What the Jews most resented was the system of taxation.

It remains to note what changes of rulers took place during the period covered by the Gospel history. Herod the Great died very shortly after our Lord's birth, and his 'kingdom,' by permission of the Emperor, was divided into three parts, ruled by his sons with the title of 'tetrarch.' Philip became tetrarch of Batanaea, a district N.E. of the Lake of Galilee:

this region was visited by our Lord late in His Galilean ministry, when we find Him in the neighbourhood of Caesarea Philippi, the city which Philip had rebuilt and called by his own name. Herod Antipas ruled Galilee and Peraea (see map of Palestine): he is the Herod of whom we hear most in the Gospels: he beheaded John the Baptist, and our Lord was sent before him by Pilate (Luke xxiii.). Archelaus was tetrarch of Judaea, but he governed so cruelly that the Emperor Augustus shortly deposed him, and made Judaea a Roman 'province': i.e. it was henceforth governed by a *procurator* (more important provinces were governed by *legati*): this meant that the Jews were brought directly under Roman rule and had to submit to the presence of a Roman garrison. The political capital of Judaea was Caesarea Stratonis on the coast, and troops were also posted at Jerusalem in the tower Antonia close to the Temple. This change took place in A.D. 6: hence Judaea had been a Roman province for several years when our Lord's ministry began: Pontius Pilate, by whom He was tried, was the fifth who had held the office of procurator. He gave great offence to the Jews by his contempt for their religious feelings, which partly explains his anxiety to conciliate the people at the time of the Trial.

Thus in attempting to realize the conditions under which our Lord's human life was passed we must take into account (1) the influence of the Roman government, which had existed in various forms for nearly a century at the time when His ministry began, and (2) the character and feelings of the Jews, as moulded by the varied history of their nation in the four centuries since the Captivity. In the above sketch of that history something has been said to explain the origin of the beliefs and prejudices which we meet with in the Gospels. For further explanation see index for the notes on the Pharisees, the Sadducees, the Zealots, the Scribes, the 'kingdom of God,' the synagogue; the limited jurisdiction of the Sanhedrin is illustrated by the account of the Trial of Jesus.

Religious Thought and Life.

Enough has been said of the external conditions of Palestine in the time of Christ, but it is equally important to grasp the principles and ideas underlying the religious life of His day.

A cursory perusal of the Gospels makes it abundantly clear that a drastic reformation alike in life and thought was needed. The doctrines most tenaciously held by orthodox Jews meet with stern denunciation from the lips of Jesus. Prof. Sanday enumerates ten defects in the current beliefs and practices of Judaism:

(1) The Jewish conception of God was too remote. The love of Jehovah for His people was tender and real, but the Jews had little idea of the Christian conception of a Father in Heaven Whose very essence is love.

(2) Moral action was entirely confined to obedience to the written letter of the law. Goodness consisted in knowledge of and obedience to law. This led to several serious consequences.

(3) Motive and principle were disregarded, and everything depended upon action, to which morality was inevitably restricted.

(4) Works became all important, and salvation and merit were in proportion to obedience and achievement.

(5) Not only were orthodox Jews expected to obey the law of Moses but all the 'traditions' which had gathered round it, and which became a burden grievous to bear.

(6) Some of the precepts of the scribes were not only minute and vexatious, but, as in the case of the Law of Corban, actually subversive of real duty.

(7) The learning of the Rabbis ceased to be truly religious, and converted religion into a science as dark and difficult as it was lifeless.

(8) The law tended to separate classes: the observance of law and tradition, while it was within the scope of the leisured Pharisee, was beyond the capacity of the great mass of the population. Hence the Pharisees living a life of absolute

rigid regularity were proud and self-righteous, and considered themselves superior to their neighbours.

(9) But the whole nation cherished an exclusive pride of religious privilege, which engendered a general hatred of other races and emphasized the determination of the Jews to dwell apart from other nations.

(10) Privilege to the Jew rendered real moral reformation in his eyes unnecessary. Jesus and the Baptist alike condemn the constant appeal to national privileges, e.g. 'We have Abraham to our father' (Lk. iii. 8).

At the same time the Gospels bear witness to the brighter as well as to the darker side of contemporary life and thought:

(1) Though the law was the main guide of life, the Jewish Scriptures contained the Prophets and the Psalms which contain in germ at any rate most of the fundamental principles of Christianity.

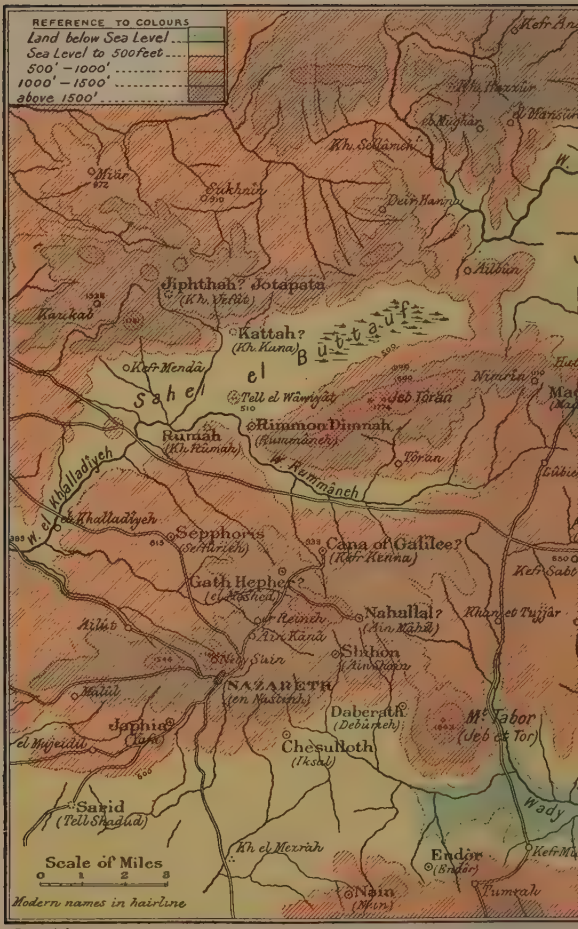
(2) Christianity is not subversive of Judaism, and while it corrects Jewish teaching it finds its own origin in it. Such true Jewish characters as Zacharias, Simeon, Joseph of Arimathaea and even Zacchaeus, to whom we should add Anna and Elizabeth, are mentioned with praise in this Gospel.

(3) Single sayings can be quoted from Jewish writings which are closely in accord with the Gospel—for instance Hillel in answer to the question of a disciple replied 'What is hateful to thyself do not to thy fellow: this is the whole Torah (law).'

Speaking generally, it is quite clear that to the Jews their religion was the very pivot of their national life. They had a truer conception of God than any other race, and a higher sense of duty within prescribed limits. 'There was probably less of professed atheism, indifference, levity, than there has been in any other society, ancient or modern.' Their loyalty to their nation was a passionate devotion.

But while Christianity found strong opposition amongst the official classes, it found a home in the quiet, humble, and secluded villages and in the hearts of those who like Simeon and Anna were waiting for the consolation of Israel, and

amongst simple, meek, thoughtful people, Jews and Gentiles alike, who were ready to receive a new spiritual impulse in a world that was tired out, there arose a keener expectancy of the Messiah in proportion as the apparent fortunes of the Jews became more desperate. But with the mass of the population the Messianic expectation was grossly materialized. The Jews looked forward to a visible earthly kingdom carrying with it the absolute sway of the nations of the earth; they were cheered in the hour of oppression by the thought of the glory that awaited them, and the Zealots were prepared when the moment came to take vengeance upon their rulers and throw off the foreign yoke. Only a few recognized in Jesus of Nazareth the Messiah; the majority rejected His claims, which involved the downfall of their most cherished hopes



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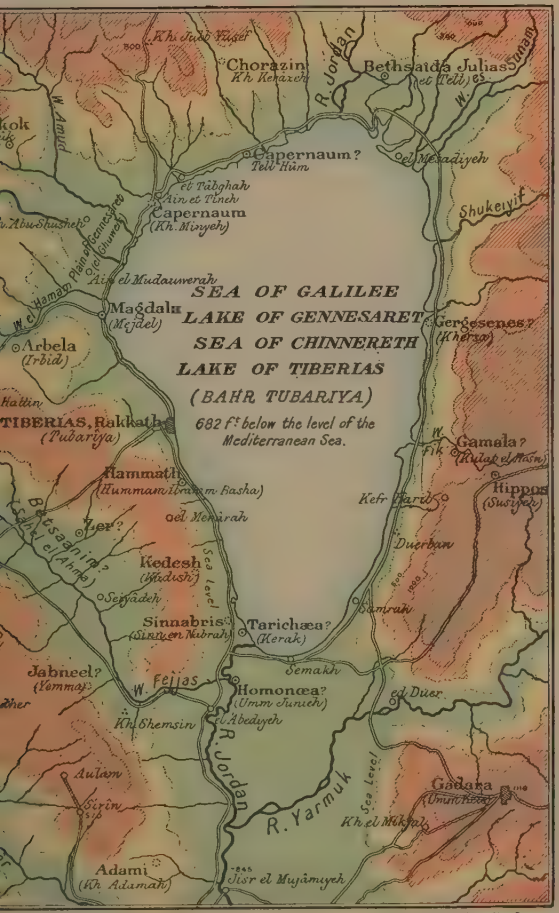

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GALILEE

ΚΑΤΑ ΛΟΥΚΑΝ

THE PREFACE. i. 1—4.

1 ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ἐπεχείρησαν ἀνατάξασθαι
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμά-
2 των, καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ
3 ὑπηρέται γενόμενοι τοῦ λόγου, ἔδοξε κἀμοὶ παρηκο-
λουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,
4 κράτιστε Θεόφιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων
τὴν ἀσφάλειαν.

PART I. THE NATIVITY AND CHILDHOOD OF JESUS. i. 5—ii. 52.

Promise of the birth of John the Baptist to Zacharias in the temple.

5 ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς
Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ
6 ὄνομα αὐτῆς Ἐλεισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς
7 καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς
τέκνον, καθότι ἦν ἡ Ἐλεισάβετ στεῖρα, καὶ ἀμφότεροι
8 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγέ-
νετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας

αὐτοῦ ἔναντι τοῦ θεοῦ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε 9
τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, καὶ πᾶν 10
τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ
θυμιάματος· ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ 11
δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. καὶ ἐταράχθη 12
Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν. εἶπεν δὲ 13
πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι
εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβετ
γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην·
καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ 14
γενέσει αὐτοῦ χαρήσονται· ἔσται γὰρ μέγας ἐνώπιον 15
Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύ-
ματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,
καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον 16
τὸν θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ 17
ἐν πνεύματι καὶ δυνάμει Ἠλείᾳ, ἐπιστρέψαι καρδίας
πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,
ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. καὶ εἶπεν 18
Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο;
ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα
ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν 19
αὐτῷ Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ
θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελί-
σασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνά- 20
μενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ᾽ ὧν
οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται
εἰς τὸν καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν 21
Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ
αὐτόν. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ 22
ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς
ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. Καὶ ἐγένετο 23
ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν
εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας 24

συνέλαβεν Ἐλεισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν
25 ἑαυτὴν μῆνας πέντε, λέγουσα ὅτι Οὕτως μοι πεποίηκεν
Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν
ἀνθρώποις.

Annunciation of the birth of Jesus to Mary at Nazareth.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος
Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα
27 Ναζαρὲτ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα
Ἰωσὴφ ἐξ οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου
28 Μαριάμ. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε,
29 κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. ἡ δὲ ἐπὶ τῷ λόγῳ
διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς
30 οὗτος. καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ, Μαριάμ,
31 εὗρες γὰρ χάριν παρὰ τῷ θεῷ· καὶ ἰδοὺ συλλήμψῃ ἐν
γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Mt. i. 21.
32 Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθή-
σεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
33 Δαγειὰ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν
οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας
34 αὐτοῦ οὐκ ἔσται τέλος. εἶπεν δὲ Μαριὰμ πρὸς τὸν
ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει
σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς
36 θεοῦ· καὶ ἰδοὺ Ἐλεισάβετ ἡ συγγενίς σου καὶ αὐτὴ
συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος
37 ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· ὅτι οὐκ ἀδυνατήσει
38 παρὰ τοῦ θεοῦ πᾶν ῥῆμα. εἶπεν δὲ Μαριάμ Ἰδοὺ
ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ
39 ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

Visit of Mary to Elizabeth in the hill country.

Ἀναστᾶσα δὲ
Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρινὴν
40 μετὰ σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν
41 οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ. καὶ
ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ

Ἐλεισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβετ, καὶ 42
ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου 43
πρὸς ἐμέ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ 44
σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ
βρέφος ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα 45
ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ
Κυρίου. Καὶ εἶπεν Μαριάμ 46

The Magnificat or hymn of Mary.

Μεγαλύνει ἡ ψυχή μου τὸν κύριον,
καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ 47
σωτῆρί μου·
ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, 48
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ
γενεαί·
ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, 49
καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεάς 50
τοῖς φοβουμένοις αὐτόν.

Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, 51
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐ-
τῶν·
καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν τα- 52
πεινούς,
πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας 53
ἐξαπέστειλεν κενούς.
ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, 54
μνησθῆναι ἐλέους,
καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, 55

τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέ-
στρεψεν εἰς τὸν οἶκον αὐτῆς.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, The birth and
58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ circumcision
συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ of the Baptist.
59 μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ
ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
60 αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ
ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθή-
61 σεται Ἰωάνης. καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἔστιν
ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι
63 αὐτό. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάνης Named John
64 ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. ἀνεῴχθη by Zacharias.
δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ,
65 καὶ ἐλάλει εὐλογῶν τὸν θεόν. Καὶ ἐγένετο ἐπὶ πάντας
φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρινῇ
66 τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, καὶ
ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν,
λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ
67 χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ
πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευ-
σεν λέγων

68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ, The Bene-
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ dictus or
αὐτοῦ, hymn of
Zacharias.

69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν
ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
προφητῶν αὐτοῦ,

σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάν- 71
των τῶν μισούντων ἡμᾶς,
ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν 72
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 73
τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας 74
λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ 75
ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, 76
προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἑτοιμάσαι
ὁδοὺς αὐτοῦ,

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 77
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, 78
ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθη- 79
μένοις,
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ 80
ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς
τὸν Ἰσραήλ.

The birth of Jesus at Bethlehem.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα 1
παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν
οἰκουμένην· (αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύον- 2
τος τῆς Συρίας Κυρηνίου·) καὶ ἐπορεύοντο πάντες 3
ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Ἀνέβη 4
δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ
εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται
Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς

Mt. ii. 1.

5 Δαυείδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ
6 αὐτῷ, οὔσῃ ἐνκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ
7 ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, καὶ ἔτεκεν τὸν
υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν
καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος
8 ἐν τῷ καταλύματι. Καὶ ποιμένες ἦσαν ἐν τῇ The angelic vision of the shepherds:
χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
9 τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. καὶ ἄγγελος Κυρίου
ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμψεν αὐτούς,
10 καὶ ἐφοβήθησαν φόβον μέγαν· καὶ εἶπεν αὐτοῖς ὁ
ἄγγελος Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν
11 χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, ὅτι ἐτέχθη
ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει
12 Δαυείδ· καὶ τοῦτο ὑμῖν σημεῖον, εὑρήσετε βρέφος
13 ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. καὶ ἐξέφνης Thanksgiving of the angels:
ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου
αἰνούντων τὸν θεὸν καὶ λεγόντων

14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν
ἀνθρώποις εὐδοκίας.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ Visit of the shepherds to the manger.
ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθω-
μεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ
16 γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύ-
σαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ
17 τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· ἰδόντες δὲ ἐγνώρισαν
περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ
18 παιδίου τούτου. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν
19 περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς, ἡ
δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλ-
20 λουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ ποιμένες
δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν
καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν The circumcision of Jesus.

αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Purification of the Virgin mother and presentation of Jesus in the temple.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ 22
αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς
Ἰεροσόλυμα παραστῆσαι τῷ κυρίῳ, καθὼς γέγραπται ἐν 23
νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον
τῷ κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ 24
εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο
νοσσοὺς περιστερῶν. Καὶ ἰδοὺ ἄνθρωπος ἦν 25

Fulfilment of the hope of Symeon.

ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος
δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ
Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ 26
κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν
θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν Κυρίου. καὶ 27
ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν
τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ
τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ καὶ αὐτὸς ἐδέξατο 28
αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

The Nunc Dimittis or song of Symeon:

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, 29
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου 30
ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 31
φῶς εἰς ἀποκάλυψιν ἐθνῶν 32
καὶ δόξαν λαοῦ σου Ἰσραήλ.
καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς 33

Prophecy of Symeon to Mary:—

λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν 34
καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ
καὶ εἰς σημεῖον ἀντιλεγόμενον, καὶ σοῦ αὐτῆς τὴν ψυχὴν 35
διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολ-

Thanksgiving of Hannah.

λῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προφῆτις, 36
θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, (αὕτη προβεβηκυῖα

ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ
37 τῆς παρθενίας αὐτῆς, καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα
τεσσάρων,) ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεή-
38 σεσιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ
ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ
πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου, The return to Nazareth.
ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ. Mt. ii. 22.

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον Growth of the child Jesus.
σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσα- The visit of Mary and Joseph to Jerusalem with Jesus, when he was twelve years old.
42 λὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
43 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειω-
σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν
Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
44 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον
ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ
45 τοῖς γνωστοῖς, καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσα-
46 λὴμ ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς The conversation of Jesus with the doctors in the temple:
εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκά-
47 λων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίστανο
το δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς
48 ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ
εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν
οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν
49 σε. καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε
50 ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ
51 συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' Return to Nazareth.
αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
52 ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτεν Growth in wisdom, stature and favour.
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

PART II. THE PREPARATION FOR THE PUBLIC MINISTRY OF JESUS. iii. 1—iv. 13.

The date.

ΕΝ ΕΤΕΙ δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου 1
Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,
καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ
τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς
τετραρχοῦντος, ἐπὶ ἀρχιερέως Ἅννα καὶ Καιάφα, 2
ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν
The mission of the Baptist: Mt. iii. 1–6. Mk i. 2–6.
ἐν τῇ ἐρήμῳ. καὶ ἦλθεν εἰς πᾶσαν περίχωρον τοῦ 3
Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν
ἁμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ 4
προφήτου

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
πᾶσα φάραγξ πληρωθήσεται 5
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·
καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 6

The Baptist's preaching: Mt. iii. 7–10.

Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' 7
αὐτοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους 8
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα
ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ 9

καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ
10 βάλλεται. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί The Baptist's advice to the multitudes, the tax-gatherers, and the soldiers.
11 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων
δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ
13 εἶπαν πρὸς αὐτόν Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν
πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν
14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγον-
τες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μη-
δένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε
15 τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ His testimony to Christ. Mt. iii. 11–12. Mk i. 7, 8. Jn i. 19–27.
καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν
16 περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ χριστός, ἀπεκρί-
νατο λέγων πᾶσιν ὁ Ἰωάνης Ἐγὼ μὲν ὕδατι βαπτίζω
ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς
17 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ
χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν
τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-
18 καύσει πυρὶ ἀσβέστῳ. Πολλὰ μὲν οὖν καὶ Imprisonment of John. Mt. xiv. 3–5. Mk vi. 17–20.
19 ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρῴδης ὁ
τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς
γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποί-
20 ησεν πονηρῶν ὁ Ἡρῴδης, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν,
κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ The baptism of Jesus by John. Mt. iii. 13–17. Mk i. 9–11.
Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν
22 οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει
ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι
23 Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ
αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός,
ὡς ἐνομίζετο, Ἰωσήφ

The genealogy: Mt. i. 1–17.

τοῦ Ἡλεί
24 τοῦ Ματθάτ
τοῦ Λευεί
τοῦ Μελχεί
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματταθίου
τοῦ Ἀμώς
τοῦ Ναούμ
τοῦ Ἑσλεί
τοῦ Ναγγαί
26 τοῦ Μαάθ
τοῦ Ματταθίου
τοῦ Σεμεείν
τοῦ Ἰωσήχ
τοῦ Ἰωδά
27 τοῦ Ἰωανάν
τοῦ Ῥησά
τοῦ Ζοροβάβελ
τοῦ Σαλαθιήλ
τοῦ Νηρεί
28 τοῦ Μελχεί
τοῦ Ἀδδεί
τοῦ Κωσάμ
τοῦ Ἐλμαδάμ
τοῦ Ἤρ
29 τοῦ Ἰησοῦ
τοῦ Ἐλιέζερ
τοῦ Ἰωρείμ
τοῦ Ματθάτ
τοῦ Λευεί
30 τοῦ Συμεών
τοῦ Ἰούδα
τοῦ Ἰωσήφ
τοῦ Ἰωνάμ
τοῦ Ἐλιακείμ
31 τοῦ Μελεά
τοῦ Μεννά
τοῦ Ματταθά
τοῦ Ναθάμ
τοῦ Δαυείδ
32 τοῦ Ἰεσσαί
τοῦ Ἰωβήλ
τοῦ Βοός
τοῦ Σαλά
τοῦ Ναασσών
33 τοῦ Ἀδμείν
τοῦ Ἀρνεί
τοῦ Ἑσρών
τοῦ Φαρές
τοῦ Ἰούδα
34 τοῦ Ἰακώβ
τοῦ Ἰσαάκ
τοῦ Ἀβραάμ
τοῦ Θαρά
τοῦ Ναχώρ
35 τοῦ Σερούχ
τοῦ Ῥαγαύ
τοῦ Φάλεκ
τοῦ Ἔβερ
τοῦ Σαλά
36 τοῦ Καινάμ
τοῦ Ἀρφαξάδ
τοῦ Σήμ
τοῦ Νῶε
τοῦ Λάμεχ

37 τοῦ Μαθουσαλά
τοῦ Ἐνώχ
τοῦ Ἰάρετ
τοῦ Μαλελεήλ
τοῦ Καινάμ
38 τοῦ Ἐνώς
τοῦ Σήθ
τοῦ Ἀδάμ
τοῦ θεοῦ.

The personal preparation of Jesus. The Temptation in the wilderness: Mt. iv. 1–11. Mk i. 12, 13.

1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ
τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-
3 τελεσθεισῶν αὐτῶν ἐπείνασεν. εἶπεν δὲ αὐτῷ ὁ διά-
βολος Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
4 γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέ-
γραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρω-
5 πος. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς
6 βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν
αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω
7 δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
8 ἔσται σοῦ πᾶσα. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ
Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις
9 καὶ αὐτῷ μόνῳ λατρεύσεις. Ἤγαγεν δὲ αὐτὸν εἰς
Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
10 κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντε-
11 λεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν
ἀροῦσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα
12 σου. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται
13 Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. Καὶ συντε-
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ
ἄχρι καιροῦ.

PART III. THE MINISTRY IN GALILEE.
iv. 14—ix. 50.

Return to Galilee. Mt. iv. 12. Mk i. 14.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
χώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω- 15
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

Visit of Jesus to Nazareth. Reading and teaching in the synagogue followed by His rejection: Mt. xiii. 53–58. Mk vi. 1–6.

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλ- 16
θεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη 17
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀνοίξας τὸ βι-
βλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον

Πνεῦμα Κυρίου ἐπ' ἐμέ, 18
οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ
τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 19

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ 20
πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες
αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πε- 21
πλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες 22
ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χά-
ριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; καὶ εἶπεν πρὸς 23
αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰα-
τρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς
τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός 24
ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, 25
πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ Ἰσραήλ,

ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
26 λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν
ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς
27 γυναῖκα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη,
28 εἰ μὴ Ναιμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ
29 ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον
αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρη-
30 μνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπο-
ρεύετο.

At Capernaum. Healing of the demoniac in the synagogue on the sabbath day. Mk i. 21–39.

31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.
32 Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσ-
σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
33 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
34 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ Ἔα, τί
ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
35 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ
ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
36 μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗ-
τος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
37 πνεύμασιν, καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἦχος περὶ
38 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Healing of Peter's wife's mother of a fever, followed by other miracles. Mt. viii. 14–17. Mk i. 29–39.

Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμω-
νος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ με-
39 γάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω
αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παρα-
40 χρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις
ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ
41 αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. ἐξήρχετο

δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. Γε- 42
νομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ 43
εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς 44
Ἰουδαίας.

The calling of the first disciples. Mt. iv. 18–22. Mk i. 16–20. Jn i. 40–42.

Ἐγενετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ 1
ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν
λίμνην Γεννησαρέτ, καὶ εἶδεν πλοῖα δύο ἑστῶτα παρὰ 2
τὴν λίμνην, οἱ δὲ ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον
τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, 3
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας
The draught of fishes. Cf. Jn xxi. 1–14.
δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο 4
λαλῶν, εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς 5
Σίμων εἶπεν Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες
οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ, 6
διερήσσετο δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς 7
μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι
αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα
ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέ- 8
πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἔξελθε ἀπ' ἐμοῦ, ὅτι
ἀνὴρ ἁμαρτωλός εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν 9
καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν
συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάνην υἱοὺς 10
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
τὸν Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους

11 ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

The cleansing of a leper. Mt. viii. 2–4. Mk i. 40–45.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων
καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν
13 θέλῃς δύνασαί με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα
ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι· καὶ εὐθέως
14 ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν
αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν ΔΕΙΞΟΝ σεαυτὸν
τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
καθὼς προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.
15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο
ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν
16 ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
ἐρήμοις καὶ προσευχόμενος.

The healing of the paralytic at Capernaum. Mt. ix. 1–8. Mk ii. 1–12.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν
διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομο-
διδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς
Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις
18 Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. καὶ ἰδοὺ ἄνδρες
φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος,
καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον
19 αὐτοῦ. καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ
τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων
καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν
20 τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν
21 Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ

Murmurs of the Pharisees at the claim of Jesus to forgive sins.

ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς
22 δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; ἐπιγνοὺς
δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν
23 πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί
ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι

σου, ἢ εἰπεῖν Ἔγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι 24
ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι
ἁμαρτίας– εἶπεν τῷ παραλελυμένῳ Σοὶ λέγω, ἔγειρε
καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ 25
παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' ὃ κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκ- 26
στασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλή-
σθησαν φόβου λέγοντες ὅτι Εἴδαμεν παράδοξα σήμερον.

The call of Levi (Matthew). Mt. ix. 9–17. Mk ii. 13–22.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην 27
ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
αὐτῷ Ἀκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς 28
ἠκολούθει αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς 29
αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν
καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. καὶ 30

The feast in Levi's house.

ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς
τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν
καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς ὁ 31

Eating with tax-gatherers and sinners.

Ἰησοῦς εἶπεν πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ
ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα 32
καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. Οἱ 33

The fasting of John's disciples and of the Pharisees.

δὲ εἶπαν πρὸς αὐτόν Οἱ μαθηταὶ Ἰωάνου νηστεύουσιν
πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρι-
σαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς 34
εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος
ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι;
ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ 35
νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

The new cloth and the old garment.

Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς 36
ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ
ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ
παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

The new wine in the old skins.

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· 37
εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς

38 ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον
39 εἰς ἀσκοὺς καινοὺς βλητέον. Οὐδεὶς πιὼν παλαιὸν
θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστός ἐστιν.

1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ The disciples in the cornfields.
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον The observance of the sabbath.
2 τοὺς στάχυας ψώχοντες ταῖς χερσίν. τινὲς δὲ τῶν Mt. xii. 1–8.
Φαρισαίων εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς Mk ii. 23–28.
3 σάββασιν; καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ
Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε
4 ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; ὡς εἰσῆλθεν εἰς
τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως
λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ
5 ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; καὶ ἔλεγεν
αὐτοῖς Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
6 ἀνθρώπου. Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ The man with the withered hand healed on the sabbath.
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ Mt. xii. 9–14.
ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· Mk iii. 1–6.
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν
8 αὐτοῦ. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν
δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἔγειρε καὶ
9 στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη. εἶπεν δὲ ὁ
Ἰησοῦς πρὸς αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι
10 ἢ ἀπολέσαι; καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν
αὐτῷ Ἔκτεινον τὴν χεῖρά σου· ὁ δὲ ἐποίησεν, καὶ ἀπε-
11 κατεστάθη ἡ χεὶρ αὐτοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν The appointment of the Twelve.
εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ Mt. x. 1–4.
13 προσευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώ- Mk iii. 13–19.
νησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν

δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα ὃν καὶ 14
ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ
Ἰάκωβον καὶ Ἰωάνην καὶ Φίλιππον καὶ Βαρθολομαῖον
καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ 15
Σίμωνα τὸν καλούμενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου 16
καὶ Ἰούδαν Ἰσκαριὼθ ὃς ἐγένετο προδότης, καὶ καταβὰς 17

The gathering of the multitudes, and the sermon on the level place. Cf. Mt. v.–vii. Mk iii. 7–12.

μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς
μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης
τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου
καὶ Σιδῶνος, οἳ ἦλθαν ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ 18
τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ ὄχλος ἐζήτουν 19
ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
ἴατο πάντας. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ 20
εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν

The beatitudes

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ
θεοῦ.
μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. 21
μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ 22
ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν
τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀν-
θρώπου· χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, 23
ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ
τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες
αὐτῶν.

The woes.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παρά- 24
κλησιν ὑμῶν.
οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. 25
οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ 26
τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες
αὐτῶν.

27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς The law of love and duties of the members of the kingdom.
28 ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς
καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
29 ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν
ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν
30 χιτῶνα μὴ κωλύσῃς. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ
31 τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα
32 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως. καὶ
εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
34 ποιοῦσιν. καὶ ἐὰν δανίσητε παρ᾽ ὧν ἐλπίζετε λαβεῖν,
ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς
35 δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. πλὴν ἀγαπᾶτε
τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ
ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ
36 τοὺς ἀχαρίστους καὶ πονηρούς. Γίνεσθε οἰκτίρμονες
37 καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν· καὶ μὴ κρίνετε,
καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ Judgment and self-interest.
38 καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
σεσαλευμένον ὑπερεκχυνόμενον δώσουσιν εἰς τὸν
κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται
39 ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς Μήτι The blind leaders of the blind.
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς
40 βόθυνον ἐμπεσοῦνται; οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν The servant not greater than his lord:
διδάσκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος
41 αὐτοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ
42 οὐ κατανοεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου
Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ

σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων;
ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
The good tree and the corrupt tree. τοῦ ἀδελφοῦ σου ἐκβαλεῖν. Οὐ γὰρ ἔστιν δένδρον 43
καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν
ποιοῦν καρπὸν καλόν. ἕκαστον γὰρ δένδρον ἐκ τοῦ 44
ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγου-
σιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. ὁ ἀγαθὸς 45
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει
τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ
πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ
Concluding warning. The house built upon the rock and the house built upon the sand. στόμα αὐτοῦ. Τί δέ με καλεῖτε Κύριε κύριε, καὶ οὐ 46
ποιεῖτε ἃ λέγω; πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων 47
μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι
ἐστὶν ὅμοιος· ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν 48
ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν
πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς
τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ
τὸ καλῶς οἰκοδομῆσθαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ 49
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός,
καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας
ἐκείνης μέγα. Ἐπειδὴ ἐπλήρωσεν πάντα τὰ 1
ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς
Καφαρναούμ.

The centurion's servant healed at Capernaum. Mt. viii. 5–13. Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν 2
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ 3
Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν
δοῦλον αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν 4
παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν
ᾧ παρέξῃ τοῦτο, ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν 5
συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. ὁ δὲ Ἰησοῦς 6

ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν
ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης
λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι
7 ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἐμαυτὸν
ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ
8 παῖς μου· καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω
τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου,
καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ
9 ποιεῖ. ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν,
καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω
10 ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. καὶ
ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν
11 δοῦλον ὑγιαίνοντα. Καὶ ἐγένετο ἐν τῷ ἑξῆς The widow's son raised from the dead at Nain.
ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο
12 αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς. ὡς δὲ
ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο
τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν
13 χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ
ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν
14 αὐτῇ Μὴ κλαῖε. καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ
δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε, σοὶ
15 λέγω, ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο
16 λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. Ἔλαβεν δὲ
φόβος πάντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι
Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο
17 ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν
ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.
18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ The message of John the Baptist. Mt. xi. 2–11.
19 πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν
μαθητῶν αὐτοῦ ὁ Ἰωάνης ἔπεμψεν πρὸς τὸν κύριον
λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάνης

ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ ὁ
ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ 21
ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ
πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
The answer of Jesus. βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες 22
ἀπαγγείλατε Ἰωάνει ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ
ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζον-
ται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
εὐαγγελίζονται· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδα- 23
Testimony of Jesus to John. λισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων 24
Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάνου
Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ
ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον 25
ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ
ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.
ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, 26
καὶ περισσότερον προφήτου. οὗτός ἐστιν περὶ οὗ 27
γέγραπται

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδείς 28
ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
αὐτοῦ ἐστίν. – Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι 29
ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου·
οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέ- 30
The men of this generation are like children at play. Mt xi. 16–19. τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. – Τίνι οὖν 31
ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν
ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις 32
καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ἐλήλυθεν γὰρ Ἰωάνης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον μήτε 33

34 πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς
τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρω-
πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐ- The anointing of the feet of Jesus
τοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλί- in the house of Simon the
37 θη. Καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ Pharisee by a woman that was a sinner.
ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομί- Cf. Mt. xxvi. 6–13, Mk xiv. 3–9.
38 σασα ἀλάβαστρον μύρου καὶ στᾶσα ὀπίσω παρὰ τοὺς
πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασ-
σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ
39 μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν
ἑαυτῷ λέγων Οὗτος εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἂν
τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
40 ἐστιν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σί-
μων, ἔχω σοί τι εἰπεῖν. ὁ δέ Διδάσκαλε, εἰπέ, φησίν.
41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια The lesson of forgiveness.
42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν The two debtors.
ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον
43 ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμ-
βάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὀρ-
44 θῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι
ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν
οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς
δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς
45 ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλ-
46 θον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν
κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς
47 πόδας μου. οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐ-
τῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται,
48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς

οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν δὲ πρὸς τὴν 50
γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

The ministering women. Cf. Mt. xxvii. 55, 56. Mk xv. 40, 41.

Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ 1
πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-
λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες 2
αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαι-
μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου 3
Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκό-

The parable of the sower. Mt. xiii. 1–15, 18–23. Mk iv. 1–25.

νουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. Συνι- 4
όντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομέ-
νων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς Ἐξῆλθεν ὁ σπείρων 5
τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν
ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πε-
τεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέπεσεν 6
ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.
καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι 7
αἱ ἄκανθαι ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν 8
γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλα-
σίονα. Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκου-
έτω.

The parable explained:

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ 9
τίς αὕτη εἴη ἡ παραβολή. ὁ δὲ εἶπεν Ὑμῖν δέδοται 10
γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοι-
ποῖς ἐν παραβολαῖς, ἵνα ΒΛΕΠΟΝΤΕϹ ΜΗ ΒΛΕΠωϹΙΝ ΚΑΙ
ΑΚΟΥΟΝΤΕϹ ΜΗ ϹΥΝΙΩϹΙΝ. ἔστιν δὲ αὕτη ἡ παραβολή. Ὁ 11
σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. οἱ δὲ παρὰ τὴν ὁδόν 12
εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-
σιν. οἱ δὲ ἐπὶ τῆς πέτρας οἵ ὅταν ἀκούσωσιν μετὰ χαρᾶς 13
δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς
καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, 14
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου

15 πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ
ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ
ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦ-
16 σιν ἐν ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἅψας καλύπτει Four short sayings.
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας Mt. v. 14, 15.
17 τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. οὐ γὰρ
ἔστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ
18 οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. Βλέπετε οὖν πῶς
ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ The mother and brethren of Jesus.
αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. Mt. xii. 46–50.
20 ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου Mk iii. 31–35.
21 ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε. ὁ δὲ ἀποκριθεὶς εἶπεν
πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς The stilling of the storm.
πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλ- Mt. viii. 23–27.
23 θωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. πλεόν- Mk iv. 35–41.
των δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς
24 τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. προσελ-
θόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
25 γαλήνη. εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβη-
θέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα
οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,
26 καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσαν εἰς The Gerasene demoniac.
τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλι- Mt. viii. 28–34.
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ Mk v. 1–20.
τις ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ
ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς
28 μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν

αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ
τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς·
παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν 29
ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει
αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος,
καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ἀπὸ τοῦ δαιμονίου
εἰς τὰς ἐρήμους. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί σοί 30
ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών, ὅτι εἰσῆλθεν δαιμόνια
πολλὰ εἰς αὐτόν. καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ 31
αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη 32
χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν
αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ
ἐπέτρεψεν αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ 33
ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη
κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἰδόντες 34
δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς
τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ 35
γεγονὸς καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὗραν καθήμενον
τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον
καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ
ἐφοβήθησαν. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς 36
ἐσώθη ὁ δαιμονισθείς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ 37
πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ'
αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς
εἰς πλοῖον ὑπέστρεψεν. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ 38
ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ
αὐτὸν λέγων Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ 39
ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν
πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

The raising of Jaeirus' daughter and the healing of the woman with the issue of blood. Mt. ix. 18–26. Mk v. 21–43.

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν 40
ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. Καὶ 41
ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ οὗτος ἄρχων τῆς
συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ

42 παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ὅτι
θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ
ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνι-
43 γον αὐτόν. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν
δώδεκα, ἥτις οὐκ ἴσχυσεν ἀπ᾽ οὐδενὸς θεραπευθῆναι,
44 προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
45 καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἁψάμενός μου; ἀρνουμένων
δὲ πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν
46 σε καὶ ἀποθλίβουσιν. ὁ δὲ Ἰησους εἶπεν Ἥψατό μού
τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ᾽ ἐμοῦ.
47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ
προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν
48 ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ
εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου
49 εἰς εἰρήνην. Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ
ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου,
50 μηκέτι σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθή-
51 σεται. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν
τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον
52 καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ
πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε,
53 οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ,
54 εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς χειρὸς
55 αὐτῆς ἐφώνησεν λέγων Ἡ παῖς, ἔγειρε. καὶ ἐπέστρεψεν
τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν
56 αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς·
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

The mission of the Twelve. Mt. x. 5–15. Mk vi. 7–13.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύ-
νασιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους
2 θεραπεύειν, καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν

βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, καὶ εἶπεν πρὸς αὐτούς 3
Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.
καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν 4
ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι 5
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν
ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχό- 6
μενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ
θεραπεύοντες πανταχοῦ. Ἤκουσεν δὲ Ἡρῴδης 7
ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ
λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάνης ἠγέρθη ἐκ νεκρῶν, ὑπὸ 8
τινῶν δὲ ὅτι Ἠλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ ὁ Ἡρῴδης Ἰωάνην ἐγὼ 9
ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦ-
τα; καὶ ἐζήτει ἰδεῖν αὐτόν. Καὶ ὑποστρέψαν- 10
τες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ
παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν
καλουμένην Βηθσαιδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν 11
αὐτῷ. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας
ἰᾶτο. Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ 12
δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες
εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν
ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπεν δὲ 13
πρὸς αὐτούς Δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν
Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν
τοῦτον βρώματα. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. 14
εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς
κλισίας ὡσεὶ ἀνὰ πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ 15
κατέκλιναν ἅπαντας. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ 16
τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι

Herod's opinion of Jesus. Mt. xiv. 1, 2. Mk vi. 14–16.

The feeding of the five thousand near Bethsaida. Mt. xiv. 13–21. Mk vi. 30–44. Jn vi. 1–13.

17 τῷ ὄχλῳ. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.
18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ Peter's confession of Christ.
μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς Mt. xvi. 13–20.
19 λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; οἱ δὲ ἀποκρι- Mk viii. 27–30.
θέντες εἶπαν Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν,
20 ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν
δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ
21 ἀποκριθεὶς εἶπεν Τὸν χριστὸν τοῦ θεοῦ. ὁ δὲ ἐπιτιμή-
22 σας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι
Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα- First prediction of the Passion.
σθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμ- Mt. xvi. 21–23.
ματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ- Mk viii. 31–33.
23 θῆναι. Ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω Self-renunciation:
μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν Mt. xvi. 24–28.
24 αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν Mk viii. 34–ix. 1.
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον
26 ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ
27 πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς,
εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται
θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι The Transfiguration on
ὀκτὼ παραλαβὼν Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον Mt. Hermon: Mt. xvii. 1–9.
29 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ Mk ix. 2–10.
προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον
30 καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. καὶ ἰδοὺ
ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ
31 Ἠλείας, οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν
32 ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. ὁ δὲ Πέτρος καὶ οἱ

σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς 33
ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἠλείᾳ, μὴ εἰδὼς ὃ λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπε- 34
σκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέ- 35
γουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς 36
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

Return from the mountain followed by the healing of the demoniac boy. Mt. xvii. 14–20. Mk ix. 14–20.

Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ 37
τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ ἀνὴρ 38
ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν, καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξέφνης κράζει, 39
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν· καὶ ἐδεήθην τῶν μαθητῶν 40
σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀπο- 41
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχο- 42
μένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι 43
τοῦ θεοῦ.

Second prediction of the Passion. Mt. xvii. 22, 23. Mk ix. 30, 31.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν 44
πρὸς τοὺς μαθητὰς αὐτοῦ Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ 45

ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ
αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
46 ῥήματος τούτου. Εἰσῆλθεν δὲ διαλογισμὸς ἐν Dispute concerning precedence. Mt. xviii. 1–5, x. 40. Mk ix. 33–37.
47 αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς εἰδὼς
τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παι-
48 δίον ἔστησεν αὐτὸ παρ' ἑαυτῷ, καὶ εἶπεν αὐτοῖς Ὃς ἂν
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχε-
ται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με·
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν
49 μέγας. Ἀποκριθεὶς δὲ Ἰωάνης εἶπεν Ἐπι- John's question concerning the stranger who exorcised in Jesus' name. Mk ix. 38–40.
στάτα, εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαι-
μόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
50 εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ οὐκ
ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

PART IV. THE TRAVEL NARRATIVE—JOURNEYINGS TOWARDS JERUSALEM. ix. 51—xix. 28. Mt. xix.—xx. 34.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς James and John wish to call down fire to consume some Samaritans who rejected Jesus.
ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ
52 πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ ἀπέστειλεν ἀγγέλους πρὸ
προσώπου αὐτοῦ. Καὶ πορευθέντες εἰσῆλθον εἰς κώμην
53 Σαμαρειτῶν, ὡς ἑτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάνης εἶπαν
Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ
55 καὶ ἀναλῶσαι αὐτούς; στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.
56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς The two aspirants to the service of Jesus. Mt. viii. 18–22.
58 αὐτόν· Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. καὶ εἶπεν
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ

πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς 59
ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν Ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ 60
Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ
The third aspirant. ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. εἶπεν δὲ 61
καὶ ἕτερος Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν
μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ πρὸς 62
αὐτὸν ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον
καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ
θεοῦ.

The mission of the Seventy. Cf. The charge to the Twelve. Mt. x. 7–15, xi. 20–24. Mk vi. 8–11.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα 1
(δύο) καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ προσώπου
αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχε-
σθαι. ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολύς, οἱ 2
δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε· 3
ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βα- 4
στάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδέ-
να κατὰ τὴν ὁδὸν ἀσπάσησθε. εἰς ἣν δ᾽ ἂν εἰσέλθητε 5
οἰκίαν πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ ἐὰν 6
ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ᾽ αὐτὸν ἡ εἰρή-
νη ὑμῶν· εἰ δὲ μήγε, ἐφ᾽ ὑμᾶς ἀνακάμψει. ἐν αὐτῇ δὲ 7
τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν,
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε
ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ 8
δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θερα- 9
πεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἤγγικεν
ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ᾽ ἂν πόλιν εἰσέλ- 10
θητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
αὐτῆς εἴπατε Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν 11
ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·
πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον
13 ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι, Χοραζείν· οὐαί σοι,
Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
14 σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι
15 ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ σύ, Καφαρ-
ναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου
16 καταβήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθε-
τῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπο-
17 στείλαντά με. Ὑπέστρεψαν δὲ οἱ ἑβδομήκον- The return of the Seventy.
τα (δύο) μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐ-
τοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐ-
19 ρανοῦ πεσόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ
πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.
20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσ-
σεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν
21 τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο Things hidden from the wise are revealed to babes. Mt. xi. 25–27,
τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν Ἐξομολογοῦμαί σοι,
πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νη-
πίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν
22 σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς
ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν βούληται ὁ υἱὸς
23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν Mt. xiii. 16, 17.
εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.
24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέ-
λησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι
ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
The first commandment. Cf. Mt. xxii. 34–40. Mk xii. 28–34.
25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέ-
γων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς 26
ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον 27
τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου καὶ ἐν ὅλῃ τῇ διά-
νοιᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ 28
The parable of the good Samaritan. αὐτῷ Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. Ὁ δὲ 29
θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς
ἐστίν μου πλησίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἄνθρω- 30
πός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχὼ καὶ λη-
σταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς
ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ 31
ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν
ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευείτης κατὰ τὸν τόπον 32
ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρείτης δέ τις ὁδεύων 33
ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν 34
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,
ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον 35
ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν
Ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς ἐγὼ ἐν
τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν 36
πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς
λῃστάς; ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. 37
εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως.

The sisters of Bethany. The parts of Martha and Mary. Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην 38
τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν
οἰκίαν. καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ 39
παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν
λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν 40
διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι
ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν; εἰπὸν οὖν
αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ 41
ὁ κύριος Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ

42 πολλά, ὀλίγων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ τὴν
ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

The Lord's prayer. Mt. vi. 9–13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχό-
μενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
2 αὐτόν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ
Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς
Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιασθήτω τὸ ὄνομά
3 σου· ἐλθάτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν τὸν ἐπιού-
4 σιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρ-
τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
5 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

The parable of the importunate friend at midnight.

Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσε-
ται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρῆσόν
6 μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ
7 πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κἀκεῖνος ἔσωθεν
ἀποκριθεὶς εἴπῃ Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα
κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην
8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε
τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄ-

Exhortation to perseverance in prayer. Mt. vii. 7–11.

9 ζει. Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖ-
10 τε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ
ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι
11 ἀνοιγήσεται. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ
12 υἱὸς ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ
13 αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονη-
ροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα
ἅγιον τοῖς αἰτοῦσιν αὐτόν.

The casting out of demons. Mt. xii. 22–24. Mk iii. 22.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ
δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν
15 οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ
16 ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ

πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐ- 17
τὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα
βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος
"How can Satan cast out Satan?" Mt. xii. 25–30. Mk iii. 23–26.
ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερί- 18
σθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεεζε- 19
βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
λουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. εἰ δὲ ἐν 20
δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
The strong man armed keepeth his house.
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλι- 21
σμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν 22
νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει,
καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὢν μετ' ἐμοῦ 23
κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπί-
The exorcised spirit returns with seven others. Mt. xii. 43–45.
ζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν- 24
θρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν,
καὶ μὴ εὑρίσκον τότε λέγει Ὑποστρέψω εἰς τὸν οἶκόν
μου ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσα- 25
ρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμ- 26
βάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
The blessing upon the mother of Jesus.
ἐκείνου χείρονα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ 27
λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
μαστοὶ οὓς ἐθήλασας· αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι 28
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Warning to the present age. No sign shall be given save the sign of Jonah. The queen of the South and the Ninevites will condemn it. Mt. xii. 38–42.
Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ 29
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖ-
ον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καθὼς γὰρ 30
ἐγένετο ὁ Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασίλισσα 31
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς

γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ
32 πλεῖον Σολομῶνος ὧδε. ἄνδρες Νινευεῖται ἀναστήσονται
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
33 πλεῖον Ἰωνᾶ ὧδε. Οὐδεὶς λύχνον ἅψας εἰς κρύπτην No one hides a lamp: Mt. v. 14, 15. Mk iv. 21.
τίθησιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
34 εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα- The lamp of the body is the eye. Mt. vi. 22, 23.
τός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς
ᾖ, καὶ ὅλον τὸ σῶμά σου φωτινόν ἐστιν· ἐπὰν δὲ πονηρὸς
35 ᾖ, καὶ τὸ σῶμά σου σκοτινόν. σκόπει οὖν μὴ τὸ φῶς τὸ
36 ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν,
μὴ ἔχον μέρος τι σκοτινόν, ἔσται φωτινὸν ὅλον ὡς ὅταν
ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀρι- Jesus breakfasts in a Pharisee's house.
38 στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος
ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρί-
39 στου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρι- Denunciation of the Pharisees: Mt. xxiii. 4, 6, 14, 23–36.
σαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,
40 τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. ἄφρονες, The cleansing of the outside of the cup:
41 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν
τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν
42 ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε The tithing of trifles.
τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρ-
χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει
43 ποιῆσαι κἀκεῖνα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, The chief seats and greetings in the market.
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ
44 τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς Graves that appear not.
τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
45 ἐπάνω οὐκ οἴδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
46 αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ
εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀν- The laying on of burdens:
θρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων

ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκο-
Building of the tombs of the prophets: δομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν
ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε
τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν
αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστό-
The blood of the prophets shall be required of this age: λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, 50 ἵνα ἐκζη-
τηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ
καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ αἵματος
Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ
θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται
The scribes take away the key of knowledge. ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε
καὶ τοὺς εἰσερχομένους ἐκωλύσατε. 53 Κἀκεῖθεν
ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.
Address to the disciples. Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε 1
The leaven of the Pharisees. Mt. xvi. 5, 6. Mk viii. 14, 15. καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς
αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις
ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν δὲ συγκεκαλυμ-
Secrets will be made known. Mt. x. 26–33. Mk iv. 22. μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ
φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν
Fear not them that kill the body. τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆ-
σαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν
μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. 6 οὐχὶ πέντε
Ye are of more value than many sparrows. στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν
οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ
αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται· μὴ

8 φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν,
πᾶς ὃς ἂν ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
9 τῶν ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον
τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
10 θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, Blasphemy against the Holy Spirit will not be forgiven. Mt. xii. 31, 32. Mk iii. 28–30.
ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημή-
11 σαντι οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ Do not be over-anxious about your defence before synagogues. Mt. x. 19, 20. Mk xiii. 11.
τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ
12 μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε· τὸ
γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ
13 εἰπεῖν. Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· Διδά- The question of the covetous brother and the parable of the rich fool.
σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν
14 κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέ-
15 στησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς αὐ-
τούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι
οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
16 ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς
λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
17 καὶ διελογίζετο ἐν αὐτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω
18 ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπεν· Τοῦτο ποιήσω·
καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ
19 συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου, καὶ
ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς
20 ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. εἶπεν δὲ
αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου
21 αἰτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως
22 ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν. Εἶπεν Lessons of trustfulness. Worldly anxieties are folly. Mt. vi. 25–34.
δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι ὑμῶν
23 τί ἐνδύσησθε. ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ
24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας ὅτι
οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον

οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν 25
δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; εἰ οὖν 26
οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· 27
λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
βάλετο ὡς ἓν τούτων. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα 28
σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ 29
ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, ταῦ- 30
τα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ
πατὴρ οἶδεν ὅτι χρῄζετε τούτων· πλὴν ζητεῖτε τὴν βασι- 31
λείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. μὴ φοβοῦ, 32
τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι
ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν 33
καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ
παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· ὅπου γάρ 34
ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Fears are groundless. Mt. vi. 19–21.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι 35
καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόν- 36
τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι οἱ 37
δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας·
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ
παρελθὼν διακονήσει αὐτοῖς. κἂν ἐν τῇ δευτέρᾳ κἂν ἐν 38
τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν
ἐκεῖνοι. τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης 39
ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε 40
ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-
ται. Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παρα- 41
βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ 42

Lessons of watchfulness. Mt. xxiv. 42–51.

The thief in the night.

κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι 43 ἐν καιρῷ τὸ σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν 44 ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως· ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή- 45 σει αὐτόν. ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ 46 πίνειν καὶ μεθύσκεσθαι, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων 47 θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα 48 αὐτοῦ δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσό- 49 τερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, 50 καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆ- 51 ναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, 52 ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ 53 τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέ- ρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν 54 πενθεράν. Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέ- 55 γετε ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκι- 57 μάζειν; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν

The faithful servant rewarded.

The punishment of infidelity.

Many stripes or few.

I came to bring fire upon the earth.

I came not to bring peace. Mt. x. 34–36.

The signs of the weather and the signs of the times: Mt. xvi. 1–3.

Come to an agreement and do not go to law. Mt. v. 25, 26.

τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. λέγω 59
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

Calls to repentance.

The murder of the Galilaeans.

Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες 1
αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν
μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς 2
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας
τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; οὐχί, 3
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὁμοίως

The fall of the tower of Siloam.

ἀπολεῖσθε. ἢ ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ 4
πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι
αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους
τοὺς κατοικοῦντας Ἰερουσαλήμ; οὐχί, λέγω ὑμῖν, ἀλλ' 5
ἐὰν μὴ μετανοήσητε πάντες ὡσαύτως ἀπολεῖσθε.

The parable of the barren fig-tree.

Ἔλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις 6
πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν
καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. εἶπεν δὲ πρὸς τὸν 7
ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν
καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον
αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς 8
λέγει αὐτῷ Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως
ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια· κἂν μὲν ποιή- 9
σῃ καρπὸν εἰς τὸ μέλλον– εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

The healing of the woman with the spirit of infirmity on the sabbath day.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς 10
σάββασιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας 11
ἔτη δέκα ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη
ἀνακύψαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς 12
προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς
ἀσθενείας σου, καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ 13
παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν. ἀποκρι- 14
θεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ

ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἓξ ἡμέραι
εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι
15 θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη
δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ
16 τῆς φάτνης καὶ ἀπάγων ποτίζει; ταύτην δὲ θυγατέρα
Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ
ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ
17 ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατῃ-
σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ'
18 αὐτοῦ. Ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασιλεία The parable of the grain of mustard seed.
19 τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶν κόκκῳ Mt. xiii. 31, 32. Mk iv. 30–32.
σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,
καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; The parable of the leaven.
21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου Mt. xiii. 33.
σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων
23 καὶ πορείαν ποιούμενος εἰς Ἰεροσόλυμα. Εἶπεν δέ τις
αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς The narrow door:
24 αὐτούς Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, Mt. vii. 13, 14, 22, 23, viii. 11, 12.
ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
25 ἰσχύσουσιν, ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀπο-
κλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν
τὴν θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς
26 ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. τότε ἄρξεσθε
λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν
27 ταῖς πλατείαις ἡμῶν ἐδίδαξας· καὶ ἐρεῖ λέγων ὑμῖν
Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες
28 ἐργάται ἀδικίας. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγ-
μὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ

καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ
τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. καὶ ἥξουσιν 29
ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου
καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ ἰδοὺ 30
εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ
ἔσονται ἔσχατοι.

The message to Herod Antipas.

Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν 31
τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου
ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν 32
αὐτοῖς Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ
ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ
αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον 33
καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.

Wail over Jerusalem: Mt. xxiii. 37-39.

Ἰερουσαλήμ 34
Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθο-
βολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν,— ποσάκις
ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν
ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, 35
οὐ μὴ ἴδητέ με ἕως εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυ-
ρίου.

The healing of the man with the dropsy: in a Pharisee's house on the sabbath day.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν 1
ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ
αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός 2
τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς 3
ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους
λέγων Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ; οἱ δὲ 4
ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέ-
λυσεν.

A sheep falling into a pit on the sabbath. Mt. xii. 11, 12.

καὶ πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς 5
εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν
ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι 6
πρὸς ταῦτα.

Humility and pride. The choice of the highest and lowest seats.

Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους 7

παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο,
8 λέγων πρὸς αὐτούς Ὅταν κληθῇς ὑπό τινος εἰς γάμους,
μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμό-
9 τερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ
αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον, καὶ τότε
10 ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ἀλλ'
ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον,
ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι Φίλε, προσανά-
βηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων
11 τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-
12 νωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἔ-
λεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῇς ἄρισ- A lesson to the host. The invitation of the poor.
τον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς
ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας
πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ
13 γένηται ἀνταπόδομά σοι. ἀλλ' ὅταν δοχὴν ποιῇς,
14 κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς· καὶ μα-
κάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταπο-
15 δοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. Ἀ-
κούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ
Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ
16 θεοῦ. ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπος τις ἐποίει δεῖπνον A lesson to the guests: Parable of the great supper. Cf. Mt. xxii. 1–14.
17 μέγα, καὶ ἐκάλεσεν πολλούς, καὶ ἀπέστειλεν τὸν δοῦλον
αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἔρ-
18 χεσθε ὅτι ἤδη ἕτοιμά ἐστιν. καὶ ἤρξαντο ἀπὸ μιᾶς
πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν
ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ
19 σε, ἔχε με παρῃτημένον. καὶ ἕτερος εἶπεν Ζεύγη
βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά·
20 ἐρωτῶ σε, ἔχε με παρῃτημένον. καὶ ἕτερος εἶπεν
Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ
αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ

δούλῳ αὐτοῦ Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ 22
δοῦλος Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἐξελθε εἰς τὰς 23
ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν 24
ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

Gathering of the multitudes: Condition of discipleship. Mt. x. 37–39.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς 25
εἶπεν πρὸς αὐτούς Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ 26
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. ὅστις 27
οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. τίς γὰρ ἐξ ὑμῶν 28

Counting the cost. Two parables. The rash builder.

θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ἵνα μή ποτε θέντος 29
αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν λέγοντες ὅτι 30
Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν

The king who went to war.

ἐκτελέσαι. ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ 31
συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, 32
ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ πρὸς εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀπο- 33
τάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

The savourless salt. Mt. v. 13. Mk ix. 50.

Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ 34
τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν 35
οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό.
Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

The parable of the lost sheep. Cf. Mt. xviii. 12–14.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ 1

2 οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἵ τε
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρ-
3 τωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς
4 αὐτοὺς τὴν παραβολὴν ταύτην λέγων Τίς ἄνθρωπος
ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν
ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ
5 πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; καὶ εὑρὼν
6 ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς
τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας,
λέγων αὐτοῖς Συνχάρητέ μοι ὅτι εὗρον τὸ πρόβατόν
7 μου τὸ ἀπολωλός. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ
ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν
8 μετανοίας. Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν The parable of the lost coin.
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ
9 τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; καὶ
εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα
Συνχάρητέ μοι ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων
11 τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. Εἶπεν The parable of the prodigal son.
12 δέ Ἄνθρωπός τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώ-
τερος αὐτῶν τῷ πατρί Πάτερ, δός μοι τὸ ἐπιβάλλον
13 μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. καὶ The younger brother.
μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος
υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρ-
14 πισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανήσαντος
δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν
15 ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευθεὶς
ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους·
16 καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον
17 οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν
ἔφη Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται

ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι· ἀναστὰς πορεύσομαι 18
πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ, ἥμαρτον
εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος 19
κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων
σου. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. 20
ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ
αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν
τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. εἶπεν δὲ ὁ 21
υἱὸς αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν
σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με
ὡς ἕνα τῶν μισθίων σου. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς 22
δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην
καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα
αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετε τὸν 23
μόσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶ-
μεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν 24
The elder brother. ἀπολωλὼς καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ἦν 25
δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχό-
μενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,
καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί 26
ἂν εἴη ταῦτα· ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου 27
ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν,
ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη δὲ καὶ οὐκ 28
ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρε-
κάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ 29
Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν
σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα
μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου 30
οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ 31
Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά
ἐστιν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός 32
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς Ἄνθρωπός τις The parable of the unrighteous steward. Addressed to the disciples.
ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη
2 αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φω-
νήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ;
ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύῃ ἔτι
3 οἰκονομεῖν. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω
ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
4 σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι· ἔγνων τί
ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξων-
5 ταί με εἰς τοὺς οἴκους ἑαυτῶν. καὶ προσκαλεσάμενος
ἕνα ἕκαστον τῶν χρεοφιλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου; ὁ δὲ εἶπεν
6 Ἑκατὸν βάτους ἐλαίου· ὁ δὲ εἶπεν αὐτῷ Δέξαι σου
τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.
7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν
Ἑκατὸν κόρους σίτου· λέγει αὐτῷ Δέξαι σου τὰ
8 γράμματα καὶ γράψον ὀγδοήκοντα. καὶ ἐπῄνεσεν ὁ
κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν·
ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς
9 υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. Καὶ The proper use of wealth.
ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μα-
μωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς
10 τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν
πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν
11 πολλῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ
πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέ-
13 τερον τίς δώσει ὑμῖν; Οὐδεὶς οἰκέτης δύναται δυσὶ No division of allegiance is possible. Mt. vi. 24.
κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονή-
14 σει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Ἤ- God knoweth your hearts.
κουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρ-
15 χοντες, καὶ ἐξεμυκτήριζον αὐτόν. καὶ εἶπεν αὐτοῖς

Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀν-
θρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ
The kingdom of heaven entered by force. Mt. xi. 12, 13.
ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. Ὁ 16
νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου· ἀπὸ τότε ἡ
βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν
Mt. v. 17, 18.
βιάζεται. Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν 17
γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. Πᾶς 18
Divorce: Mt. v. 31, 32, xix. 9. Mk x. 10–12.
ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοι-
χεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
The parable of the rich man and Lazarus.
Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορ- 19
φύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμ-
πρῶς. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο 20
πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος καὶ ἐπιθυμῶν χορ- 21
τασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ
πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ
ἕλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ 22
ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον
Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ 23
ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν
βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν
τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν Πάτερ 24
Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ
τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν
γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν 25
δὲ Ἀβραάμ Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά
σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν
δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι. καὶ ἐν πᾶσι 26
τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνων-
ται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπεν δέ 27
Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον
τοῦ πατρός μου, ἔχω γὰρ πέντε ἀδελφούς, ὅπως δια- 28
μαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν

29 τόπον τοῦτον τῆς βασάνου. λέγει δὲ Ἀβραάμ Ἔχουσι
30 Μωυσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ
δὲ εἶπεν Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ
31 νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν. εἶπεν
δὲ αὐτῷ Εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούου-
σιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

The sin of causing others to stumble. Mt. xviii. 6, 7. Mk ix. 42.

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀνένδεκτόν
ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ
2 ἔρχεται· λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται
περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν
3 ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα. προσέχετε
ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ,

The duty of forgiveness. Mt. xviii. 15, 21, 22.

4 καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ· καὶ ἐὰν ἑπτάκις τῆς
ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς
5 σὲ λέγων Μετανοῶ, ἀφήσεις αὐτῷ. Καὶ εἶπαν

The power of faith. Mt. xvii. 20, xxi. 21. Mk xi. 22, 23.

6 οἱ ἀπόστολοι τῷ κυρίῳ Πρόσθες ἡμῖν πίστιν. εἶπεν
δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως,
ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυ-
7 τεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς

The insufficiency of works. Unprofitable servants.

δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς
εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως παρελθὼν
8 ἀνάπεσε, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον τί δειπ-
νήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ
9 πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; μὴ ἔχει
10 χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; οὕτως
καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν,
λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆ-
σαι πεποιήκαμεν.

The healing of the ten lepers, and the grateful Samaritan.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ καὶ
αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.
12 Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν
13 δέκα λεπροὶ ἄνδρες, οἳ ἀνέστησαν πόρρωθεν· καὶ αὐτοὶ

ἦραν φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυ- 14
τοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς
ἐκαθαρίσθησαν. εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέ- 15
στρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, καὶ 16
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαρι-
στῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. ἀποκριθεὶς 17
δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν; οἱ
δὲ ἐννέα ποῦ; οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι 18
δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; καὶ εἶπεν 19
αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

Discourse concerning the last days. The kingdom of God is within you.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται 20
ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ
ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, οὐδὲ 21
ἐροῦσιν Ἰδοὺ ὧδε ἢ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ
θεοῦ ἐντὸς ὑμῶν ἐστίν.

The days of the Son of Man. Mt. xxiv. 23, 26, 27. Mk xiii. 21.

Εἶπεν δὲ πρὸς τοὺς μα- 22
θητάς Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν
ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.
καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ ἢ Ἰδοὺ ὧδε· μὴ ἀπέλθητε 23
μηδὲ διώξητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα 24
ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει,
οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου. πρῶτον δὲ δεῖ 25

He must first be rejected. Comparison with the days of Noah. Mt. xxiv. 37–39.

αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς
γενεᾶς ταύτης. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις 26
Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ
ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι 27
ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν
ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.

Comparison with the days of Lot.

ὁμοίως καθὼς 28
ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον,
ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ᾗ δὲ ἡμέρᾳ ἐξῆλθεν 29
Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐ-
ρανοῦ καὶ ἀπώλεσεν πάντας. κατὰ τὰ αὐτὰ ἔσται ᾗ 30
ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ 31

τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λώτ. ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσει αὐτήν. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

The man upon the housetop or in the field. Mt. xxiv. 16–18. Mk xiii. 15, 16. Remember Lot's wife. To lose your life is to save it. Mt. x. 39. One shall be taken, the other left. Mt. xxiv. 40, 41. The carcase and the vultures. Mt. xxiv. 28.

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, λέγων Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

The parable of the widow and the unrighteous judge.

Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσ-

The parable of the Pharisee and the publican.

ηὔχετο Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ
οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ
καὶ ὡς οὗτος ὁ τελώνης· νηστεύω δὶς τοῦ σαββάτου, 12
ἀποδεκατεύω πάντα ὅσα κτῶμαι. ὁ δὲ τελώνης μα- 13
κρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι
εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε τὸ στῆθος ἑαυτοῦ λέγων
Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. λέγω ὑμῖν, 14
κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ'
ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ
ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Humility. Mt. xxiii, 12.

Little children brought to Jesus. Mt. xix. 13–15. Mk x. 13–16.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπ- 15
τηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ 16
Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων Ἄφετε τὰ παιδία
ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιού-
των ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς 17
ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ
μὴ εἰσέλθῃ εἰς αὐτήν.

The rich ruler and the great refusal. Mt. xix. 16–30. Mk x. 17–31.

Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσ- 18
καλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; 19
οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. τὰς ἐντολὰς οἶδας 20
Μὴ μοιχεύσῃς, Μὴ φονεύσῃς, Μὴ κλέψῃς, Μὴ
ψευδομαρτυρήσῃς, Τίμα τὸν πατέρα σου καὶ τὴν
μητέρα. ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεό- 21
τητος. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἓν σοι 22
λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς,
καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκο-
λούθει μοι. ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, 23
ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς 24

The camel and the needle's eye.

εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν
βασιλείαν τοῦ θεοῦ εἰσπορεύονται· εὐκοπώτερον γάρ 25
ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλού-
σιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. εἶπαν δὲ 26

27 οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπεν
Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ
28 ἐστίν. Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς ἀφέντες Peter's question and the rewards
29 τὰ ἴδια ἠκολουθήσαμέν σοι. ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν of discipleship.
λέγω ὑμῖν ὅτι οὐδείς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα
ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ
30 θεοῦ, ὃς οὐχὶ μὴ λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ
τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς Ἰδοὺ Third prediction of the passion on
ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα the way to Jerusalem.
τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· Mt. xx. 17–19.
32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ Mk x. 32–34.
33 ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες
ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσε-
34 ται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα
τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ
λεγόμενα.
35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ τυφλός The healing of the blind man
36 τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου (Bartimaeus) at Jericho.
37 διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο· ἀπήγγειλαν Mt. xx. 29–34.
38 δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ Mk x. 46–52.
39 ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με. καὶ
οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ
40 πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με. στα-
θεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.
41 ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν Τί σοι θέλεις
42 ποιήσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω. καὶ ὁ
Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ πίστις σου σέσωκέν
43 σε. καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον
τῷ θεῷ.
1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ. Καὶ ἰδοὺ Zacchaeus the tax-gatherer at Jericho.
2 ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρ-

χιτελώνης καὶ αὐτὸς πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν 3
Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
τῇ ἡλικίᾳ μικρὸς ἦν. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν 4
ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελ-
λεν διέρχεσθαι. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας 5
ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ζακχαῖε, σπεύσας κατά-
βηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. καὶ 6
σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. καὶ 7
ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρ-
τωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. σταθεὶς δὲ Ζακχαῖος 8
εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρ-
χόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι
ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. εἶπεν δὲ πρὸς 9
αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ
ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· ἦλθεν 10
γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ΖΗΤΗΣΑΙ καὶ σῶσαι ΤΟ ἀΠΟ-
ΛΩΛΟΣ.

On the way to Jerusalem. The parable of the pounds. Cf. Mt. xxv. 14–30.

Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παρα- 11
βολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ
ἀναφαίνεσθαι· εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπο- 12
ρεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
ὑποστρέψαι. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν 13
αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτοὺς πραγματεύσασ-
θαι ἐν ᾧ ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, 14
καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ
θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν 15
τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ
ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο. παρεγένετο 16
δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ σου δέκα προσηρ-
γάσατο μνᾶς. καὶ εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δοῦλε, ὅτι 17
ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω

18 δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ μνᾶ
19 σου, κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ τούτῳ
20 Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ὁ ἕτερος
ἦλθεν λέγων Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκει-
21 μένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε ὅτι ἄνθρωπος
αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ
22 ἔσπειρας. λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω
σε, πονηρὲ δοῦλε· ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
23 εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα; καὶ
διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ
24 ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστῶσιν
εἶπεν Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα
25 μνᾶς ἔχοντι· – καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα
26 μνᾶς· – λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ
27 δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. Πλὴν τοὺς
ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι
ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμ-
28 προσθέν μου. Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν
ἀναβαίνων εἰς Ἰεροσόλυμα.

PART V. AT JERUSALEM. LAST DAYS OF PUBLIC TEACHING. xix. 29—xxi. 38.

The triumphal entry into Jerusalem. Mt. xxi. 1–11. Mk xi. 1–10.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανιὰ
πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο
30 τῶν μαθητῶν λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην,
ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν
31 ἀγάγετε. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε;
32 οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει. ἀπελ-
θόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.
33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ

πρὸς αὐτούς Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν ὅτι Ὁ 34
κύριος αὐτοῦ χρείαν ἔχει. καὶ ἤγαγον αὐτὸν πρὸς τὸν 35
Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον
ἐπεβίβασαν τὸν Ἰησοῦν· πορευομένου δὲ αὐτοῦ ὑπε- 36
στρώννυον τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ. ἐγγίζοντος δὲ 37
αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἐλαιῶν
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,
λέγοντες 38

Εὐλογημένος ὁ ἐρχόμενος,
ὁ βασιλεύς, ἐν ὀνόματι Κυρίου·
ἐν οὐρανῷ εἰρήνη
καὶ δόξα ἐν ὑψίστοις.

If these be silent the stones will cry out.

Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς 39
αὐτόν Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ 40
ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν,
οἱ λίθοι κράξουσιν.

The lamentation over Jerusalem.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν 41
πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνως ἐν τῇ 42
ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην– νῦν δὲ ἐκρύβη
ἀπὸ ὀφθαλμῶν σου. ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ 43
παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυ-
κλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, καὶ ἐδα- 44
φιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσου-
σιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν
καιρὸν τῆς ἐπισκοπῆς σου.

The cleansing of the temple. Mt. xxi. 12–17. Mk xi. 15–19. Cf. Jn ii. 13–16.

Καὶ εἰσελθὼν εἰς 45
τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, λέγων 46
αὐτοῖς Γέγραπται Καὶ ἔσται ὁ οἶκός μου οἶκος
προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον
λῃστῶν.

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ 47
δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
καὶ οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐχ ηὕρισκον τὸ τί ποιή- 48
σωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

Discourses in the temple.
The question of the scribes about Christ's authority.
The question of Christ about John's baptism.
Mt. xxi. 23–27. Mk xi. 27–33.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ
τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν λέγοντες πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν
3 ἐξουσίαν ταύτην. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς
4 Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι Τὸ
5 βάπτισμα Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; οἱ δὲ
συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν
6 Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν
δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάνην προφήτην εἶναι·
7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ ὁ Ἰησοῦς εἶπεν
8 αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
9 ποιῶ. Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν
παραβολὴν ταύτην Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα,
καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους
10 ἱκανούς. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς
δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν
αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
11 κενόν. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ
κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυ-
13 matίσαντες ἐξέβαλον. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος
Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως
14 τοῦτον ἐντραπήσονται. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ
διελογίζοντο πρὸς ἀλλήλους λέγοντες Οὗτός ἐστιν ὁ
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένη-
15 ται ἡ κληρονομία· καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ
ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ
16 κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει
τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα
17 ἄλλοις. ἀκούσαντες δὲ εἶπαν Μὴ γένοιτο. ὁ δὲ

The parable of the wicked husbandmen.
Mt. xxi. 33–46. Mk xii. 1–12.

ἐμβλέψας αὐτοῖς εἶπεν Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. The question of the Pharisees about the tribute money. Mt. xxii. 15–22. Mk xii. 13–17. 19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην. 20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς 24 Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος. 25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

The question of the Sadducees. 27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέγοντες Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. The woman who had seven husbands. Mt. xxii. 23–33, 46. Mk xii. 18–27, 32–34. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· 30 καὶ ὁ δεύτερος καὶ ὁ τρίτος ἔλαβεν αὐτήν, 31 ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον· 32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει

τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν
34 γυναῖκα. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ
35 αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, οἱ δὲ κατα-
ξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως
36 τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· οὐδὲ
γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ
37 υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες. ὅτι δὲ
ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς
βάτου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν
38 Ἰσαὰκ καὶ θεὸν Ἰακώβ· θεὸς δὲ οὐκ ἔστιν νεκρῶν
39 ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ἀποκριθέντες
δέ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς
40 εἶπας· οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.
41 Εἶπεν δὲ πρὸς αὐτούς Πῶς λέγουσιν τὸν χριστὸν εἶναι Christ's question about the
42 Δαυεὶδ υἱόν; αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ Messiah.
Ψαλμῶν Mt. xxii. 41–45.
Mk xii. 35–37 a.

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου·
44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός
ἐστιν;
45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς Warning against the conduct of the scribes.
46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περι- Mt. xxiii. 1–3, 6, 7.
πατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς Mk xii. 37 b–40.
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
47 πρωτοκλισίας ἐν τοῖς δείπνοις, οἱ κατεσθίουσιν τὰς
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·
1 οὗτοι λήμψονται περισσότερον κρίμα. Ἀνα- The widow's mites.
βλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ Mk xii. 41–44.
2 δῶρα αὐτῶν πλουσίους. εἶδεν δέ τινα χήραν πενιχρὰν
3 βάλλουσαν ἐκεῖ λεπτὰ δύο, καὶ εἶπεν Ἀληθῶς λέγω
ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν·
4 πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον

εἰς τὰ δῶρα, αὐτὴ δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Predictions of the last days. Mt. xxiv. 1–20. Mk xiii. 1–17.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι καί Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, σεισμοί τε μεγάλοι καὶ κατὰ τόπους λοιμοὶ καὶ λιμοὶ ἔσονται, φόβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς μαρτύριον. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.

The destruction of the temple.

The signs and troubles that precede destruction and how to meet them.

Persecution and trials. Cf. also Mt. x. 17–21.

Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν

The crisis of Jerusalem's fall and how to meet it.

22 εἰς αὐτήν, ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ
23 πλησθῆναι πάντα τὰ γεγραμμένα. οὐαὶ ταῖς ἐν γα-
στρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
24 ὀργὴ τῷ λαῷ τούτῳ, καὶ πεσοῦνται στόματι μαχαίρης
καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερου- Jerusalem will be trodden by the Gentiles.
σαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρω-
25 θῶσιν καὶ ἔσονται καιροὶ ἐθνῶν. καὶ ἔσονται σημεῖα The signs in the heavens of the second Advent.
ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς The distress of nations.
συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἠχοῦς θαλάσσης καὶ σάλου,
26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν
27 οὐρανῶν σαλευθήσονται. καὶ τότε ὄψονται τὸν υἱὸν The coming of the Son of man. Mt. xxiv. 29–33. Mk xiii. 24–29.
τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
28 καὶ δόξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι
ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει
29 ἡ ἀπολύτρωσις ὑμῶν. Καὶ εἶπεν παραβολὴν
30 αὐτοῖς Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· ὅταν The parable of the fig-tree.
προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
31 ἤδη ἐγγὺς τὸ θέρος ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε
ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία
32 τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ All will come to pass before the end of this generation. Mt. xxiv. 34–36, 42. Mk xiii. 30–37.
33 αὕτη ἕως ἂν πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ
παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
34 Προσέχετε δὲ ἑαυτοῖς μή ποτε βαρηθῶσιν αἱ καρδίαι Warning against drunkenness and the cares of life.
ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,
καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη ὡς παγὶς
35 ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ
36 πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε δὲ ἐν παντὶ Watch and pray.
καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ
τοῦ ἀνθρώπου.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ The night spent upon the Mount of Olives.

νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον
Ἐλαιῶν· καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ 38
ἱερῷ ἀκούειν αὐτοῦ.

PART VI. THE PASSION AND THE RESURRECTION. xxii.—xxiv.

The Jewish authorities resolve to put Jesus to death. Mt. xxvi. 1–5. Mk xiv. 1, 2.

ΗΓΓΙΖΕΝ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη 1
Πάσχα. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ 2
πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰσ- 3

The covenant with the traitor Judas. Mt. xxvi. 14–16. Mk xiv. 10, 11. Jn xiii. 2.

ἦλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκα- 4
ριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν
συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς 5
αὐτοῖς παραδῷ αὐτόν. καὶ ἐχάρησαν καὶ συνέθεντο 6
αὐτῷ ἀργύριον δοῦναι. καὶ ἐξωμολόγησεν, καὶ ἐζήτει
εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

The preparations for the passover (last supper). Mt. xxvi. 17–21. Mk xiv. 12–18.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ᾗ ἔδει θύεσθαι τὸ 7
πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάνην εἰπών 8
Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. 9
οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσωμεν; ὁ δὲ εἶπεν 10
αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντή-
σει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολου-
θήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. καὶ 11
ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι ὁ δι-
δάσκαλος Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα
μετὰ τῶν μαθητῶν μου φάγω; κἀκεῖνος ὑμῖν δείξει 12
ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. ἀπελ- 13
θόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ
πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ 14
οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς αὐτούς Ἐπι- 15
θυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν
πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω 16
αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ 17

δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε τοῦτο The institution of the Eucharist.
18 καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν, οὐ μὴ Mt. xxvi. 27–29, 26.
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως Mk xiv. 22–25.
19 οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον Cf. 1 Cor. xi. 23–25.
εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό
ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο
20 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ τὸ ποτήριον
ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον
ἡ καινὴ ΔΙΑΘΗΚΗ ἐν τῷ ΑΙΜΑΤΙ μου, τὸ ὑπὲρ ὑμῶν
21 ἐκχυννόμενον. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με
22 μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς μὲν τοῦ ἀν- Prediction of the betrayal.
θρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ Mt. xxvi. 21–24.
23 ἀνθρώπῳ ἐκείνῳ διʼ οὗ παραδίδοται. καὶ αὐτοὶ ἤρξαντο Mk xiv. 18–21.
συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο Jn xiii. 21–27.
24 μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία ἐν
25 αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν Dispute amongst the disciples.
αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ The ideals of Christian service.
26 οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς Mt. xx. 24–28.
δὲ οὐχ οὕτως, ἀλλʼ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ Mk x. 41–45.
27 νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ
μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακεί-
μενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετʼ ἐμοῦ ἐν τοῖς
29 πειρασμοῖς μου· κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό
30 μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε καὶ πίνητε ἐπὶ
τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθῆσθε
ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.
31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ Prediction of Peter's denial.
32 σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα Mt. xxvi. 31–35.
μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας Mk xiv. 27–31.
33 στήρισον τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ Κύριε, Jn xiii. 36–38.
μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θά-
34 νατον πορεύεσθαι. ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ

φώνησει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰ-
δέναι. Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς 35
ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος
ὑστερήσατε; οἱ δὲ εἶπαν Οὐθενός. εἶπεν δὲ αὐτοῖς 36
Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ
πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ
ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ 37
γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό Καὶ μετὰ
ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.
οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν 38
αὐτοῖς Ἱκανόν ἐστιν.

The midnight agony in Gethsemane. Mt. xxvi. 36–46. Mk xiv. 32–42.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος 39
τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύ- 40
χεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπε- 41
σπάσθη ἀπ᾽ αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ
γόνατα προσηύχετο λέγων Πάτερ, εἰ βούλει παρέ- 42
νεγκε τοῦτο τὸ ποτήριον ἀπ᾽ ἐμοῦ· πλὴν μὴ τὸ θέλημά
μου ἀλλὰ τὸ σὸν γινέσθω. ὤφθη δὲ αὐτῷ ἄγγελος 43
ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν. καὶ γενόμενος ἐν 44
ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς
αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν
γῆν. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς 45
τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσ- 46
εύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

The betrayal and the arrest. Mt. xxvi. 47–56. Mk xiv. 43–50. Jn xviii. 3–11.

Ἔτι 47
αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας
εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ
Ἰησοῦ φιλῆσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, 48
φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες 49
δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατά-
ξομεν ἐν μαχαίρῃ; καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ 50
ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ

Let him that hath no money sell his cloak and buy a sword.

51 δεξιόν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐᾶτε ἕως
52 τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. εἶπεν
δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιε-
ρεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς
53 ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; καθ'
ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε
τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ
ἐξουσία τοῦ σκότους.

Peter's three denials. Mt. xxvi. 57, 58, 69–75. Mk xiv. 53, 54, 66–73.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς
τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει
55 μακρόθεν. περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς
καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.
56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς
57 καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν· ὁ
58 δὲ ἠρνήσατο λέγων Οὐκ οἶδα αὐτόν, γύναι. καὶ
μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν
59 εἶ· ὁ δὲ Πέτρος ἔφη Ἄνθρωπε, οὐκ εἰμί. καὶ δια-
στάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διισχυρίζετο λέγων
Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλι-
60 λαῖός ἐστιν· εἶπεν δὲ ὁ Πέτρος Ἄνθρωπε, οὐκ οἶδα
ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώ-
61 νησεν ἀλέκτωρ. καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ
Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι
62 σήμερον ἀπαρνήσῃ με τρίς. καὶ ἐξελθὼν ἔξω ἔκλαυσεν
63 πικρῶς.

The mocking of the Jewish police. Mt. xxvi. 67. Mk xiv. 65.

Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν
64 ἐνέπαιζον αὐτῷ δέροντες, καὶ περικαλύψαντες αὐτὸν
ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστιν ὁ παίσας
65 σε; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς
αὐτόν.

The trial before the Sanhedrin at daybreak. Mt. xxvi. 59–66. Mk xiv. 55–64.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον
τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον
67 αὐτὸν εἰς τὸ συνέδριον αὐτων, λέγοντες Εἰ σὺ εἶ ὁ

χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω
οὐ μὴ πιστεύσητε· ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε. 68
ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθή- 69
μενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. εἶπαν 70
δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς
αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι. οἱ δὲ εἶπαν 71
Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν
ἀπὸ τοῦ στόματος αὐτοῦ. Καὶ ἀναστὰν ἅπαν τὸ 1
πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον. ἤρ- 2
ξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕραμεν
διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
Καίσαρι διδόναι καὶ λέγοντα αὐτὸν χριστὸν βασιλέα
εἶναι. ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ 3
ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη
Σὺ λέγεις. ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς 4
καὶ τοὺς ὄχλους Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ
τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν 5
λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος
ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πειλᾶτος δὲ ἀκούσας 6
ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπι- 7
γνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν
αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἰεροσολύμοις
ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρῴδης ἰδὼν τὸν 8
Ἰησοῦν ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων
ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι
σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ἐπηρώτα δὲ αὐτὸν 9
ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως 10
κατηγοροῦντες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης 11
σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν
ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. Ἐγέ- 12
νοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ
τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ

First examination before Pilate. Mt. xxvii. 1, 2, 11. Mk xv. 1, 2.

Jesus is sent by Pilate to Herod.

13 ὄντες πρὸς αὐτούς. Πειλᾶτος δὲ συνκαλεσάμενος
14 τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἶπεν
πρὸς αὐτούς Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον
ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον
15 ὧν κατηγορεῖτε κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρῴδης, ἀνέ-
πεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον
16 θανάτου ἐστὶν πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν
18 ἀπολύσω. ἀνέκραγον δὲ παμπληθεὶ λέγοντες Αἶρε
19 τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ
στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς
20 ἐν τῇ φυλακῇ. πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν
21 αὐτοῖς, θέλων ἀπολῦσαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφώνουν
22 λέγοντες Σταύρου σταύρου αὐτόν. ὁ δὲ τρίτον εἶπεν
πρὸς αὐτούς Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν
αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν
23 ἀπολύσω. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι
αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.
24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·
25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς
φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ
θελήματι αὐτῶν.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν
27 σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ
αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο
28 καὶ ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
εἶπεν Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ·
29 πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι
ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ
στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ
30 οὐκ ἔθρεψαν. τότε ἄρξονται λέγειν τοῖς ὄρεσιν
Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε

Examination before Pilate renewed. Mt. xxiii. 12–26. Mk xv. 3–15. Jn xviii. 28–40, xix. 1–16. Pilate attempts to persuade the Jews of the innocence of Jesus.

Barabbas released, Jesus delivered to crucifixion.

The road to Calvary. Simon of Cyrene bears the cross. Mt. xxvii. 31, 32. Mk xv. 20, 21.

The daughters of Jerusalem.

ἡμᾶς· ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ 31
ξηρῷ τί γένηται; Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο 32
The crucifixion. Mt. xxvii. 33–56. Mk xv. 22–41. Jn xix. 16–30. σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε ἦλθαν ἐπὶ τὸν 33
τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν
καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀρι-
στερῶν. ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, 34
οὐ γὰρ οἴδασιν τί ποιοῦσιν. Διαμερίζόμενοι δὲ τὰ
ἱμάτια αὐτοῦ ἔβαλον κλῆρον. καὶ ἱστήκει ὁ λαὸς 35
θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες
Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ
χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ 36
οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, 37
σῶσον σεαυτόν. ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ο 38
ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ. Εἷς δὲ 39
τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν Οὐχὶ
The penitent robber. σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. ἀποκριθεὶς 40
δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν
θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δι- 41
καίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος
δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν Ἰησοῦ, μνήσ- 42
θητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. καὶ εἶπεν 43
αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ
παραδείσῳ. Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος 44
ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης τοῦ ἡλίου 45
ἐκλείποντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ
μέσον. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν 46
The death of Jesus. Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου·
τοῦτο δὲ εἰπὼν ἐξέπνευσεν. Ἰδὼν δὲ ὁ ἑκατοντάρχης 47
τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων Ὄντως ὁ
ἄνθρωπος οὗτος δίκαιος ἦν. καὶ πάντες οἱ συνπαρα- 48
γενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες
τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. ἱστή- 49

κειcαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, The burial. Mt. xxvii. 57–61. Mk xv. 42–47. Jn xix. 38–42.
51 ἀνὴρ ἀγαθὸς καὶ δίκαιος, – οὗτος οὐκ ἦν συνκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, – ἀπὸ Ἁριμαθαίας
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν
52 τοῦ θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ
53 σῶμα τοῦ Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι,
καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς
54 οὔπω κείμενος. Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάβ-
55 βατον ἐπέφωσκεν. Κατακολουθήσασαι δὲ αἱ γυναῖκες,
αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ,
ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,
56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν, The resurrection. Mt. xxviii. 1–10. Mk xvi. 1–8. Jn xx. 1, 11–18.
1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα
2 ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα. εὗρον δὲ τὸν The visit of Mary Magdalene and the other women to the tomb.
3 λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, εἰσελθοῦσαι
4 δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. καὶ ἐγένετο
ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες
5 δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ. ἐμ-
φόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα
εἰς τὴν γῆν εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα
6 μετὰ τῶν νεκρῶν; οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη.
μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι
εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ
8 τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. καὶ ἐμνήσθησαν τῶν
9 ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου
ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς
10 λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάνα καὶ
Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον

πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν ἐνώπιον 11
αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν
αὐταῖς. The visit of Peter to the tomb.
Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ 12
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.

The appearance of Jesus to two men journeying to Emmaus.
Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν 13
πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα
ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὡμίλουν 14
πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τού-
των. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν 15
καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ 16
ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.
εἶπεν δὲ πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς ἀντι- 17
βάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν
σκυθρωποί. ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεόπας εἶπεν 18
πρὸς αὐτόν Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ
ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ 19
Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης
δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς
τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ 20
οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν
αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων 21
λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τού-
τοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.
ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, 22
γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον καὶ μὴ εὑροῦσαι 23
τὸ σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων
ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες 24
τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς
αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν 25
πρὸς αὐτούς Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ 26

ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν
27 δόξαν αὐτοῦ; καὶ ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις
28 ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ἤγγισαν εἰς τὴν
κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορ-
29 ρώτερον πορεύεσθαι. καὶ παρεβιάσαντο αὐτὸν λέ-
γοντες Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ
κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν
30 αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπε-
31 δίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ
ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ'
32 αὐτῶν. καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδία
ἡμῶν καιομένη ἦν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διή-
33 νοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ
τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροι- Jesus appears to the disciples at
34 σμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι Jerusalem.
35 ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ Cf. Jn xx. 19–23.
ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
36 κλάσει τοῦ ἄρτου. Ταῦτα δὲ αὐτῶν λαλούντων
αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς Εἰρήνη
37 ὑμῖν. πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν
38 πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι
ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ
39 ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι
ἐγώ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα
σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα·
40 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς
41 πόδας. Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς He expounds the scriptures
καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἔχετέ τι βρώσιμον concerning Himself and
42 ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· tells them that they
43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπεν δὲ are to be witnesses of the
44 πρὸς αὐτούς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς resurrection.

ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν 45 τοῦ συνιέναι τὰς γραφάς. καὶ εἶπεν αὐτοῖς ὅτι οὕτως 46 γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ 47 μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἰερουσαλήμ· ὑμεῖς μάρτυρες τούτων. 48 καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός 49 μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Jesus parts from the Apostles at Bethany. (The ascension.)

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ 50 ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ 51 ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνή- 52 σαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης, καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες 53 τὸν θεόν.

NOTES

Title.

Several of the earliest MSS. have the simple title *κατὰ Λουκᾶν* but most authorities add *εὐαγγέλιον* though this title cannot be part of the original Gospel. The preposition *κατά* indicates (1) that the subject has been treated by others, (2) that the narrative of the Gospel which follows has been presented in a particular form by Luke.

The Preface. i. 1—4.

With the exception of the Acts and the Apocalypse the Gospel of Luke is the only book of the N.T. which has a preface. The preface is of especial interest in two ways.

(1) The literary Gospel written by an educated Hellenist is introduced by a sentence marked by literary style and careful balance in structure. Luke contrasts himself with his predecessors—(*a*) *πολλοί* is contrasted with *κἀμοί*, (*b*) *ἐπεχείρησαν ἀνατάξασθαι* is balanced by *ἔδοξε γράψαι*, (*c*) the evidence of eye-witnesses is referred to in the closing words *τὴν ἀσφάλειαν*.

(2) The preface contains the earliest information we have of the composition of the early narratives of Christ's life. Many had undertaken to write narratives recording the evidence of those who had been eye-witnesses: so that at an early date oral tradition was supplemented by written narrative.

The qualifications of an Evangelist required in Luke's judgment are (1) access to the authorities of first rank, (2) careful and accurate investigation of every event, its source and origin, (3) the use of the materials thus sifted and tested in the composition of comprehensive narrative, (4) a definite purpose, the insurance of trustworthiness and certainty in all that is recorded.

1. **Ἐπειδήπερ.** More stately and formal than *ἐπεί* or *ἐπειδή*, it occurs only here in the N.T.: the preface contains three other N.T. *ἅπαξ λεγόμενα*—*ἀνατάξασθαι*, *διήγησιν* and *αὐτόπται*. **πολλοί.** These

like Luke himself cannot have been eye-witnesses. Mark whose Gospel was probably familiar to Luke may be included. The collections here referred to have all disappeared, as the four canonical Gospels must contain all that was of real value in them. **ἐπεχείρησαν ἀνατάξασθαι διήγησιν**, 'attempted to draw up a narrative.' This does not imply necessarily that their attempts were either false or futile, but their work was lacking in completeness and in method. **τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων**, 'of the events which have found their full accomplishment amongst us'—not as A.V. 'fully believed.' **ἐν ἡμῖν**, i.e. probably amongst Christians.

2. **καθὼς παρέδοσαν ἡμῖν**, 'just as they delivered them to us.' *καθώς*, the Hellenistic form for *καθά*, is more exact than the simple *ὡς*. The evidence may have been delivered orally or in writing. **αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου**. The primary authorities have (1) personal knowledge of the events from the beginning of Christ's ministry (*ἀπ' ἀρχῆς*), and (2) practical experience, as ministers or (*καί*) instructors of the preaching of the Gospel. *ὑπηρέται* alone is to be constructed with *τοῦ λόγου* which cannot here mean the Word, i.e. the Son of God, but the Gospel. It was the duty of the Chazzan (*ὑπηρέτης*) in the synagogue to instruct the children and maintain discipline. Similar offices were performed in the Christian Church, Acts xiii. 5.

3. **ἔδοξε κἀμοί**. He does not imply that others have failed, but he too, as he has had special advantages, made up his mind to follow their example, and to bring to bear upon his work the special qualifications mentioned above. **παρηκολουθηκότι**. The perfect part. implies that the careful study by which Luke had 'brought himself abreast of the events of the Gospel' preceded the determination to write the Gospel. **ἄνωθεν πᾶσιν ἀκριβῶς**. (1) *ἄνωθεν*, 'from the very beginning,' he has carried his investigations back to the announcement of the birth of the Baptist, (2) *πᾶσιν*, his research has covered the whole ground of the evidence. **καθεξῆς**. Not necessarily in strict 'chronological order,' but on a definite plan with orderly method. In the N.T. this word, as well as the simple form *ἑξῆς*, is confined to Luke. **κράτιστε Θεόφιλε**. The epithet *κράτιστος* is only given officially to Gentiles of high rank (Acts xxiv. 3, *κράτιστε Φῆλιξ*). Nothing is known of Theophilus: some are of opinion that it is a generic name for any Christian, but the epithet *κράτιστε* is strongly against this view, though it does not warrant the assumption that he was a Roman official. He was probably like Luke himself a native of Antioch.

4. ἵνα...ἀσφάλειαν, 'in order that you may apprehend the certainty of the Gospel, in which you have been instructed.' λόγων. The details of the Gospel (λόγος): κατηχεῖν, only found in Luke and Paul, always implies oral instruction, hence 'catechize.'

The Nativity and Childhood of Jesus. i. 5—ii. 52.

The Gospels of Matthew and Luke alone contain narratives of the birth and infancy of Jesus Christ. The narratives must be quite independent in origin, as the details in each are peculiar to the two Gospels; but they agree in three important particulars, as both writers represent Jesus as born of the Virgin Mary; and both assert that this fact was supernaturally announced beforehand, in the case of Matthew to Joseph, of Luke to Mary, while both make Bethlehem the scene of His birth and Nazareth the abode of His childhood. The testimony of the two evangelists, as will be seen by the analysis below, is on the whole mutually supplementary rather than conflicting.

The narrative of Luke is so marked by a womanly spirit throughout, and Luke himself shews such a genuine sympathy with womanhood, that it has been thought that the whole of this section of the Gospel either immediately, or more probably mediately, owed its origin to the Mother of Jesus herself, as it contains details that could have come from no other source. The natural reticence of the Virgin would be quite sufficient to account for the narrative not being made public at an early date. The marked change in style from pure Greek shews that Luke is translating from an Aramaic record. It is obvious from the subjoined analysis that the first two chapters of Matthew appear to be written from the point of view of Joseph, and the first two chapters of Luke from the point of view of Mary.

Luke.	Matthew.
I.	I.
i. 5—25. Annunciation of the birth of John the Baptist to Zacharias.	i. 1—17. Genealogy, cf. Luke iii. 23—38, vid. note.
i. 26—38. Annunciation to Mary of the birth of Jesus.	i. 18—25. Annunciation to Joseph of birth of Jesus.
i. 39—56. The visit of Mary to Elizabeth wife of Zacharias.	
i. 57—80. The birth of John.	

Luke.	Matthew.
II.	II.
ii. 1—20. The Birth of Jesus at Bethlehem. Visit of the shepherds.	ii. 1—12. Birth of Jesus at Bethlehem. Visit of the Magi.
ii. 21—40. The Circumcision. Presentation of Jesus.	ii. 13—18. Warning to Joseph. The flight into Egypt. The massacre of the Innocents by order of Herod.
	ii. 19—22. Command to Joseph to return after death of Herod.
III.	III.
ii. 41—52. The Boyhood of Jesus at Nazareth. The visit to the Temple.	ii. 23. Settlement at Nazareth.

Annunciation of the Birth of John the Baptist. i. 5—25.

5. **Ἐγένετο...Ἰουδαίας.** Tr. 'There was in the days of Herod....' **Ζαχαρίας** is subject to *ἐγένετο*. Herod the Great had been made king of Judaea B.C. 37 by the Roman senate at the request of Antony and had subsequently ingratiated himself with Augustus and been confirmed in his kingdom which included Judaea proper, Samaria, Galilee, and the greater part of Peraea and Coele-Syria. He died in B.C. 4. The only incidents recorded in the Gospels in connection with Herod are the visit of the Magi and the massacre of the Innocents. **Ζαχαρίας**. Heb. 'remembered by Jehovah.' **ἐξ ἐφημερίας Ἀβιά**. *ἐφημερία* signifies (1) a ministration for a term of days, and (2) the course of priests who were on duty for a term of days, viz. from sabbath to sabbath. From Eleazar and Ithamar, two sons of Aaron, had sprung 24 families, 16 from the descendants of Eleazar and 8 from those of Ithamar. To these—according to the narrative of the Chronicles—was assigned by lot the weekly administration of the service of the sanctuary; the eighth lot fell to Abijah of the house of Ithamar, 1 Chron. xxiv. 1—19. After the captivity only four of the original courses remained. These were subdivided and the twenty-four courses with the original names restored. Each course was on duty twice in the year. Attempts have been made to arrive at the exact date of the vision of Zacharias, but certainty is

impossible. **γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών.** Note the absence of the art. with *γυνή* and tr. 'He had a wife.' John's descent was priestly on both sides. **Ἐλεισάβετ.** The same name as Elisheba (God is my oath) the wife of Aaron, Ex. vi. 23.

6. **δίκαιοι ἐναντίον τοῦ θεοῦ.** One of the oldest and highest terms of praise under the old dispensation, of Noah, Gen. vi. 9, and cf. Ezek. xviii. 9. Joseph also is called *δίκαιος*, Matt. i. 19, and Symeon, Luke ii. 25. **πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν.** For the metaphor cf. Deut. xxviii. 9. The two words combined—moral precepts and ordinances—cover the whole ground of God's law for man, cf. Gen. xxvi. 5. **ἄμεμπτοι,** proleptic, 'so that they were without reproach,' with especial reference to the narrative which follows, as childlessness was generally attributed to sin.

7. **καὶ οὐκ ἦν αὐτοῖς τέκνον.** A calamity regarded by the Jews as a very heavy misfortune, as all hope of the birth of the Messiah in a childless home was cut off. **καθότι,** 'inasmuch as,' peculiar to Luke. To be taken closely with the preceding clause. **προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν.** A separate statement not dependent on *καθότι*, 'and they were both advanced in years' so that they had no hope of children.

8. **ἐν τῷ ἱερατεύειν αὐτόν,** 'whilst he was serving as priest.' *ἐν τῷ* with the Infin. is a favourite construction of Luke, cf. iii. 21.

9. **κατὰ τὸ ἔθος.** To be taken closely with *ἔλαχε*. **ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναόν,** 'he obtained by lot to go in and burn incense.' *εἰσελθών* closely with *θυμιᾶσαι*. Lots were cast in the morning and evening. Incense was offered twice every day on the altar of incense which stood in the Holy Place immediately in front of the vail of the Holy of Holies. The ascending smoke symbolized the rising of the prayers of the people through the mediation of the priest to the throne of God (Ps. cxli. 2). **ναόν.** 'The shrine' entered only by the priests as distinguished from *ἱερόν* 'the temple and its precincts' including the courts.

10. **ἦν προσευχόμενον = προσεύχετο.** Luke is very fond of the analytical form of the imperfect.

11. **ἄγγελος,** clearly an objective appearance. Luke more than any other evangelist dwells on the ministry of angels, i. 26, ii. 9, 13, 21, xii. 8, xv. 10, xvi. 22, xxii. 43, xxiv. 4, 23. **ἐκ δεξιῶν.** The angel stood on the right side (the south side) between the altar of incense and the golden candlestick, the table of shewbread was on the north side. Zacharias stood facing the altar.

12. **ἐταράχθη**. Similar effect was produced in the case of Gideon, Jud. vi. 22, and of Manoah, Jud. xiii. 22.

13. **μὴ φοβοῦ**. This command is frequently recorded by Luke, of the angel to Mary, ii. 10, of Jesus to the messenger of Jaeirus, viii. 50, of the disciples, xii. 4, 7, 32. **εἰσηκούσθη ἡ δέησίς σου**, 'thy supplication was heard.' Zacharias probably prayed for the advent of the Messiah. This was granted and a further blessing was given to him personally. **Ἰωάνην**, Heb. Jehohanan, 'God is gracious.' It is a striking example of the close connection between this Gospel and the Acts that in the Gospel Luke writes Ἰωάννης 27 times, Ἰωάννης once, and the proportion in the Acts is 21 to 2. In Matthew, Mark and John, Ἰωάννης very largely predominates.

14. **ἀγαλλίασις**, 'exultation.' A stronger word than *χαρά*, cf. inf. 44.

15. **καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ**. The Nazirites took a vow of consecration to a simple life of abstinence usually for a time or, as in the case of John, Samuel and Samson, the vow was taken before their birth for life. Three things were required: (1) the Nazirite should drink no wine nor any other strong intoxicating drink (*σίκερα* Heb. shakar) made from grain or fruit other than the grape, (2) he should not cut his hair, (3) he should not come in contact with any dead body. **πνεύματος ἁγίου πλησθήσεται**. The other evangelists allude but little to the Holy Spirit; Luke in his two books refers 53 times (of which 12 are in the Gospel) to the action of the Holy Spirit, and the Acts of the Apostles has been well called the Gospel of the Holy Ghost.

16, 17. The forerunner had a double mission (1) to preach repentance, (2) to prepare the way for the Messiah. It was as a moral reformer that he was to be endued with the spirit and power of Elijah, cf. Mt. xi. 14, xvii. 12, 13; Mk ix. 11.

17. **ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα**. Mal. iv. 4, i.e. to restore the sacred ties of family life and to reunite fathers with children. **ἀπειθεῖς ἐν φρονήσει δικαίων**, 'and the disobedient (i.e. the Jews, not the children), so as to be in the wisdom of the just.' Those who had disobeyed God hitherto will turn and shew their wisdom by obedience to His ordinances at the preaching of the forerunner. **ἑτοιμάσαι**, best taken as dependent on *ἐπιστρέψαι*.

18. **κατὰ τί**. Similar incredulity was expressed by Abraham, Gen. xvii. 17. *κατὰ τί* implies a request for some sign or proof, 'By what criterion shall I know this?'

19. **ἀποκριθείς**. The aorist passive is almost invariably used in

N.T. while the middle ἀποκρινάμενος is classical. 'In biblical Greek, the middle voice is dying, in mod. Greek it is dead' (Plummer). **ἐγώ εἰμι Γαβριήλ.** The angel answers Zacharias' ἐγώ εἰμι with the same words. Only two heavenly beings are mentioned by name in Scripture, Gabriel the angel of the presence of God, of mercy and of ministry to man, inf. 26, and Dan. viii. 16; Michael, the angel of wrath and of opposition to Satan, Dan. x. 13; Rev. xii. 7. 'The seven angels who stand before God' are referred to in Rev. viii. 2, Uriel and Raphael appear frequently in Milton. **λαλῆσαι.** λαλεῖν in cl. Gk means to chatter or babble, but in Hellenistic Greek is equivalent to λέγειν. **εὐαγγελίσασθαι.** The first use of the word in the Gospel story, 'to bring thee these good tidings.'

20. **καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι.** The analytical form of the future marks the continuance of the silence. μή is the usual negative in the N.T. with the participle, and moods other than the indicative. The combination of the positive and negative forms of the same statement, though common in all languages to express emphasis, is especially characteristic of Hebrew. **εἰς τὸν καιρόν,** 'in their season.' The classical distinction between εἰς (into, of motion) and ἐν (in, of rest) is almost lost in Hellenistic Greek.

21. **ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν,** 'they were wondering while he tarried,' not as A.V. 'at his tarrying.' They awaited the reappearance of the priest to pronounce the benediction, and when at last Zacharias appeared and was only able to make signs to the people, they were firmly convinced (ἐπέγνωσαν) that he had seen some supernatural vision.

23. **ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,** i.e. when the course of Abia had finished their week's duty. λειτουργία (λεῖτος, ἔργον) denotes a service done for the people, in classical Greek an unpaid service to the state, in the N.T. it is used of the priestly office (whence Eng. Liturgy), and also in Paul's Epistles of services to the poor, 2 Cor. ix. 12. **εἰς τὸν οἶκον αὐτοῦ.** Zacharias resided in one of the villages in the hill country of Judaea, cf. inf. 39. The whole body of priests, amounting according to some authorities to 24,000, would not reside in the city, but in the surrounding villages within reach of Jerusalem and possibly in towns set apart for their residence.

25. **ἐπεῖδεν ἀφελεῖν ὀνειδός μου ἐν ἀνθρώποις.** ἀφελεῖν is best taken directly with ἐπεῖδεν 'has had providential regard to take away.' ὄνειδος ἐν ἀνθρώποις means 'that which men regard as a reproach.'

The Annunciation to Mary of the Birth of Jesus. 26—38.

Of the parentage of the Mother of our Lord we know nothing, but the Gospel narrative implies that she was of Davidic lineage, so that Jesus was of royal whilst John was of priestly descent on both sides. Matthew narrates her betrothal, the reception of the wise men and the flight into Egypt. Luke adds the Annunciation, the visit to Elizabeth, the birth at Bethlehem, the presentation in the Temple, the journey to Jerusalem and the incident of the child Jesus and the Rabbis, and the subjection to His parents at Nazareth. Mark only refers to the visit of His Mother and His brethren to Jesus and His renunciation of them, Mk iii. 31—35. John records her presence at the first miracle at Cana (ii. 1 foll.), and at the foot of the Cross, xix. 25—27. In the Acts (i. 14), she is associated with the Apostles in prayer at Jerusalem. The Incarnation only gradually assumed a leading position in the doctrinal system of the early Church. 'It is not so much heard as overheard' in the Acts and Epistles. The Resurrection upon which Christianity was based, as it postulated the Incarnation, rendered it unnecessary to insist upon its truth. This may account for the omission of the nativity in Mark, the earliest Gospel.

26. **εἰς πόλιν τῆς Γαλιλαίας ᾧ ὄνομα Ναζαρέτ.** In the time of Christ Galilee included the territory formerly assigned to the four tribes of Asher, Zebulon, Naphtali and Issachar. It was called 'Galilee of the Gentiles' (Is. ix. 1) on account of the number of foreign inhabitants. It was a rich and fertile country with a great variety of scenery and of products, a busy and thriving part of Palestine containing according to Josephus over 200 cities, none of which had less than 15,000 inhabitants. Throughout the ministry of Jesus, it was under the jurisdiction of Herod Antipas. Nazareth is situated in a sheltered valley on the southern ridge of Lebanon and overlooked by a hill.

27. **ἐμνηστευμένην.** The solemn contract of betrothal preceded marriage by a year. **Ἰωσήφ.** Both the genealogies in Matthew and Luke record the descent of Joseph, but it is probable that Mary also was of the same lineage.

28. **Χαῖρε, κεχαριτωμένη,** 'endued with grace.' Note the alliteration in the salutation. **εὐλογημένη σὺ ἐν γυναιξίν** has strong authority but is omitted in some MSS., and was probably introduced here from vs. 42. The Ave Maria, the hymn of the Roman Catholic Church, was not sanctioned in its present form until 1568.

29. **διεταράχθη**, 'she was sore troubled,' but as *διελογίζετο* shews, she displayed no fear, incredulity or excitement. **ποταπός**, stronger than *ποῖος*, expresses astonishment.

31. **καλέσεις**. The future *συλλήμψῃ* states a fact, *καλέσεις* a command. **Ἰησοῦν**. Our Lord's human name, the Greek form of the Hebrew Joshua (God the Saviour), which appears in other forms, Hoshea, Jeshua. A similar announcement is made to Joseph, Mt. i. 21.

32. **οὗτος ἔσται μέγας**. He not only shall be great but shall be recognized (*κληθήσεται*) as the Son of the Highest. *ὕψιστος*, anarthrous (i.e. without the article), is a synonym for *θεός*. **τὸν θρόνον Δαυείδ**. For the prophecy, see Is. ix. 6, 7; and cf. Heb. i. 8; Rev. xi. 15.

35. **πνεῦμα ἅγιον**, anarthrous, signifies the creative power of God, cf. Gen. i. 2. **δύναμις Ὑψίστου ἐπισκιάσει σοι**. The Shechinah or cloud of glory signified the Divine presence (Ex. xl. 38), so inf. ii. 9. **τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ**. The position of *ἅγιον* suggests that 'That which shall be born shall be called holy' is the correct translation. Our Lord very rarely speaks of Himself by the title Son of God constantly used by others as a designation of the Messiah, but cf. Mt. xxvii. 43; John x. 35—38.

36. **ἡ συγγενίς σου**, correctly 'kinswoman.' The exact relationship is unknown. Great artists, and Murillo especially, though certainly without any historical authority, have depicted the Infant Saviour and the infant John as playmates with the Virgin and sometimes the aged Elizabeth. In some pictures, however, as in the Ansidei Madonna of Raphael in the National Gallery, the Baptist is represented as a full-grown man.

37. **οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα**. The negative is combined closely with the verb. 'From God no word shall be impossible.' For the expression, cf. Gen. xviii. 14.

38. **δούλη**. Tr. 'bondmaid of the Lord.' *κύριος*, anarthrous, signifies Jehovah; see note v. 17. The radical changes in the conditions of ancient and modern society render both 'slave' and 'servant' inadequate and unsatisfactory translations, as antiquity knew nothing of the modern 'servant' and modern life has nothing comparable to the ancient 'slave.' **γένοιτό μοι**. As *μὴ γένοιτο* regularly means 'God forbid,' so here 'God's will be done.' The optative expresses a wish but the context gives the idea of submission.

The Visit of Mary to Elizabeth. 39—56.

39. **εἰς τὴν ὀρινήν.** In these two chapters Luke uses *ἡ ὀρινή*, elsewhere he uses *τὸ ὄρος*, 'the mountain,' which was the name given by the Jews to the whole of the mountainous district of Palestine. The hill-country of Judah is opposed to the lowlands. The city cannot be identified but it was probably in the neighbourhood of Hebron.

42. **ἀνεφώνησεν κραυγῇ μεγάλῃ.** *ἀνεφώνησεν*, only here in the N.T. the phrase expresses strong emotion, 'exclaimed with a loud cry.' Elizabeth realized that the highest honour for which a Hebrew woman prayed had fallen to Mary and that she was in the presence of the Mother of the future Messiah.

42—45. The utterance of Elizabeth though devoid of the poetic beauty of the Magnificat, Benedictus and Nunc Dimittis still has some of the marks of Hebrew poetry and may conveniently be divided into two strophes of four lines each.

42. **εὐλογημένη,** 'thou art especially blessed amongst women'; for the phrase cf. the blessing on Jael, Jud. v. 24; on Ruth (iii. 10).

43. **ἵνα ἔλθῃ.** *ἵνα* with subj. and opt. tended to lose its final force and in Hellenistic Greek is often equivalent to a simple infin.

45. **μακαρία ἡ πιστεύσασα.** The first Beatitude and the last (John xx. 29) recorded in the Gospel are alike upon faith. **ὅτι** = because.

46—55. The Magnificat. The Hymn of Mary should be regarded in three aspects. (1) In tone and character, it is instinct with deep personal emotion, marked by spiritual elevation, and a true humility combined with restrained exultation. (2) In language and composition it is modelled upon the songs of the O.T. and more especially on the song of Hannah, 1 Sam. ii. 1—10. It forms a cento of quotations from the sacred literature of the Hebrews and shews how familiar the Jews were with the O.T.; there is hardly a word in the Greek which has not a parallel in the Septuagint (LXX.). (3) The hymn has been used in the services of Christendom since its introduction into the office of Lauds in the Gallican liturgy in A.D. 507.

46. **εἶπεν.** The calm utterance of Mary is in striking contrast to the strong emotions of Elizabeth. **μεγαλύνει ἡ ψυχή μου τὸν κύριον.** In Pauline language *ψυχή* includes intellect, will and emotion, *πνεῦμα* the spiritual faculties; in the present passage together they represent the outpouring of the whole soul of Mary, cf. 1 Sam. ii. 1. This is a good instance of the parallelism of Hebrew poetry.

48. **ἐπέβλεψεν**, cf. 1 Sam. i. 11. **μακαριοῦσίν με πᾶσαι αἱ γενεαί**, cf. Gen. xxx. 13.

49. **ὁ δυνατός**. The name most characteristic of the might of Jehovah in the O.T. is El-Shaddai (God Almighty), Job viii. 3; cf. Deut. x. 13. **ἅγιον τὸ ὄνομα αὐτοῦ**. 'The name of God' is the character of God revealed to man, Ps. cxi. 9.

50. **καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν**, supply *ἐστι*, and cf. Ps. ciii. 17, for the exact words. To fear God was to fulfil the highest duty of man under the Old Dispensation, Eccles. xii. 13.

51. **ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ**. The prep. denotes the instrument, as frequently in LXX. The aorists throughout may refer (1) to past events already accomplished, or (2) to what is habitual, or (3) to the effect to be produced, which is spoken of as already accomplished. The last would be seen in keeping with the thought passing in Mary's mind. **ὑπερηφάνους**, overweening in the pride of their hearts, cf. Ps. lxxxix. 10.

52. **καθεῖλεν δυνάστας**, 'potentate or tyrant,' cf. Job xii. 19.

53. **πεινῶντας ἐνέπλησεν ἀγαθῶν**, cf. 1 Sam. ii. 7; Ps. cvii. 9.

54. **ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ**, *ἀντιλαμβάνομαι* means to seize in order to help, cf. Acts xx. 55, so *ἀντιλήψεις* (1 Cor. xii. 28) is translated 'helps.' *παῖς* is regularly used of the 'servant' not the Son of God, cf. 'Thou art my servant whom I have chosen' (*ἀντελαβόμην*), Is. xli. 8. **μνησθῆναι ἐλέους**, 'so as to remember mercy—even as he spake unto our fathers—toward Abraham and his seed for ever,' *τῷ Ἀβραάμ* depends on *μνησθῆναι ἐλέους*. This is quite clear in the Greek and is well brought out in R.V. by rendering *πρός* 'unto' and the dat. 'toward,' cf. Ps. xcviii. 3; Mic. vii. 10; 2 Sam. xxii. 51.

55. **εἰς τὸν αἰῶνα**, unto the age, i.e. the age of the Messiah. A belief was prevalent that whatever was in existence at the beginning of that age would live throughout its duration, consequently *εἰς τὸν αἰῶνα* = 'for ever.'

The Birth of the Baptist. 57—80.

58. **ἐμεγάλυνεν...μετ' αὐτῆς**. The meaning is, 'He has shewn exceptional mercy in his relations with her,' cf. inf. 72, x. 37; 1 Sam. xii. 14.

59. **ἐγένετο ἦλθαν**. The weak aorist termination with strong aorist stem is common in late Greek. For the construction, see note

ii. 1. **ἐκάλουν.** The imperfect may denote either 'they wished to call' or 'they were actually on the point of calling.' The giving of a name was combined with the rite of circumcision, probably because Abram's name was changed at its institution, Gen. xvii. 15.

62. **ἐνένευον**, only here in the N.T. The narrative seems to point to the loss of both powers of hearing and of speech. *κωφός* vs. 22 may mean deaf as well as dumb. **τὸ τί ἂν θέλοι.** The article makes the clause into a substantive. 'The question, what he would wish him to be called.' Luke is the only writer in N.T. who uses the optative except in a wish.

63. **πινακίδιον.** A double diminutive. A small waxen tablet upon which he wrote with a stylus.

64. **ἀνεῴχθη...γλῶσσα αὐτοῦ.** A good instance of zeugma. *ἀνεῴχθη* is only properly applicable to *στόμα*, cf. 1 Cor. iii. 2, *γάλα ὑμᾶς ἐπότισα οὐ βρῶμα.*

65. **πάντα τὰ ῥήματα**, either 'sayings' or 'things.' *ῥήματα* can express the events themselves which were the subject of the narrative.

66. **Τί ἄρα**, 'what then.' **καὶ γὰρ χεὶρ Κυρίου.** A remark interpolated by Luke; for the phrase, cf. iv. 28; Acts xi. 21.

67. **ἐπροφήτευσεν.** Prophecy is not confined to the prediction of future events, but is used of any inspired utterance that is intelligible, 1 Cor. xiv. Rutherford translates *προφητεύειν*, 'to interpret the mind of God.'

68—79. 'The Benedictus or hymn of Zacharias is expressed almost entirely in the language of Hebrew prophecy. It is the expression of a pious Jew waiting for the salvation of the Lord, finding that salvation brought near and uttering his thankfulness in Old Testament language with which he was familiar, and at the same time under prophetic influence of the Holy Spirit' (Alford). The hymn is divided naturally into two sections at vs. 75. The first section looks backward to the mercy of God in the past and to the holy covenant ratified by an oath and faithfully fulfilled so long as the people walked in holiness and righteousness before Him. The second section looks forward to the future mission of the Baptist as the forerunner of the Messiah and the preacher of repentance and remission of sin.

68. **εὐλογητός** in N.T. is used only of God, *εὐλογημένος* of man, *ἐστι* or *εἴη* should be supplied. The verse is an exact quotation, cf. Pss. xli. 14, lxxii. 18, cvi. 48. **ἐπεσκέψατο**, used by Luke of Divine visitation in the Hebrew sense, Ex. iv. 31; cf. Is. i. 27. **λύτρωσιν.**

The advent of the Messiah brought the chance of redemption from foes to God's people, Ps. cxi. 9; and cf. Mk x. 45; Luke ii. 38, xxiv. 21.

69. **ἤγειρεν κέρας σωτηρίας**, Ps. cxxxii. 17. The horns of animals are the symbols of their strength, without which they are weak and defenceless, hence horn becomes a synonym for power, cf. Hor. *Od.* III. xxi. 18 'addis cornua pauperi.'

70. **τῶν ἁγίων προφητῶν**, cf. Heb. i. 1.

71. **σωτηρίαν**, in apposition with *κέρας* and object of *ἤγειρεν*, *καθὼς ἐλάλησεν...αὐτοῦ* being parenthetical, cf. Ps. cvi. 10. *σωτηρία* primarily means bodily preservation, here 'Messianic deliverance.'

72. **ποιῆσαι ἔλεος**, cf. Mic. vii. 20; in construction *ποιῆσαι* is dependent on and explanatory of *ἤγειρεν κέρας*. **μνησθῆναι διαθήκης**, i.e. The covenant with Abraham. *διαθήκη*, as distinct from *συνθήκη* (a covenant between two equal contracting parties) emphasizes the free gift of God on condition of the obedience of man.

73. **ὅρκον**, in apposition with *διαθήκης* but attracted into the case of the relative *ὅν*, cf. Ps. cv. 8—9.

74. **τοῦ δοῦναι**, best taken as explanatory of *ὅρκον*. *τοῦ* with infin. expresses purpose or result and is a favourite construction of Luke.

75. **λατρεύειν**, in the N.T. only used of religious service. **ἐν ὁσιότητι καὶ δικαιοσύνῃ**. *ὁσιότης* of righteousness towards God. *δικαιοσύνη* towards men. This distinction is observed in Plato, and cf. 1 Thess. ii. 10, '*ὁσίως καὶ δικαίως*.' **πάσαις ταῖς ἡμέραις**, the dative is irregular, some MSS. have the accusative, the correct construction to express duration. But cf. viii. 29; Acts viii. 11.

76. **ἑτοιμάσαι ὁδούς**, Mal. iii. 1; cf. Is. xl. 3.

77. **τοῦ δοῦναι γνῶσιν σωτηρίας...ἐν ἀφέσει ἁμαρτιῶν**. *τοῦ δοῦναι* is final and depends on *ἑτοιμάσαι*. *ἐν ἀφέσει* closely with *σωτηρίας*, 'to give knowledge of salvation which is found in the remission of sins,' salvation without remission is incomplete.

78. **διὰ σπλάγχνα ἐλέους**, lit. 'heart of mercy.' *σπλάγχνα* in cl. Gk properly included the heart, lungs and liver, but in LXX. is used of the *ἔντερα* or bowels, which in Hebrew literature are the seat of the affections. Amongst the Greeks and Romans, the heart was the seat of the intellect, the liver of love, the stomach of anger. Antiquity had no conception of the modern meanings of brains and heart. **ἐπισκέψεται**, the future has better authority and gives a better meaning than the aorist. **ἀνατολὴ ἐξ ὕψους**. There are two ideas latent in *ἀνατολή*: (1) In LXX. =the Branch, i.e. the Messiah. The new branch that was to sprout from David's stock, Zech. iii. 8; Jer. xxiii. 5. (2) More

commonly, the rising of the sun. Cl. Gk = dawn, here the rising of the sun is put for the sun itself, cf. Mal. iv. 2.

79. **ἐπιφᾶναι τοῖς ἐν σκότει**, explanatory of *ἐπισκέψεται*, cf. Is. ix. 2. **τοῦ κατευθῦναι**, cf. sup. 74, 77, dependent on *ἐπιφᾶναι*.

80. **τὸ δὲ παιδίον ηὔξανε.** The verse is a natural conclusion of the whole narrative. So ii. 52 forms a similar conclusion to the narrative of the nativity and infancy of Jesus. *ηὔξανε* refers to continuous physical, *ἐκραταιοῦτο* to continuous spiritual and mental growth. **ἦν ἐν ταῖς ἐρήμοις**, i.e. the wilderness of Jeshimon west of the Dead Sea, amidst the mountains. John the Baptist was brought up in solitude, and probably his parents died during his earliest years, but he had nothing in common with the Essenes, as he only retired into solitude not to escape from the world but to prepare for his mission, until the time came for his public appearance.

The Birth of Jesus. ii. 1—20.

1—7. Luke's account of the time and place of the birth of Jesus involves great chronological difficulties, but, with the circumstantial evidence available at the present time, it is impossible to prove that Luke has made an error, and here as in iii. 1 he very carefully connects the events of the Gospel story with data of the world's history. The following points are especially worthy of notice: (1) That Quirinius was legatus of Syria in A.D. 6 and held a census (supported by secular evidence) which gave rise to serious outbreaks in Palestine, Acts v. 37. The census was held for the twofold purpose of ascertaining the number of the population and for taxation. But as Luke himself refers to that census as *the* census (*ἡ ἀπογραφή*) it is impossible that he is confusing it with the census mentioned here. (2) There is no evidence that Augustus ordered a general census. But there is no inherent improbability in some census being taken during his principate as there are traces of his having drawn up a kind of Doomsday Book of the Empire, while it has been conclusively proved of late by Prof. Ramsay that periodical enrolments took place in Egypt in a fourteen year cycle, and that these may date backwards as far at least as the year 23 B.C. This system may possibly have been extended to other parts of the Empire. (3) Such a census, it is urged, would not have been held in Judaea, before it was definitely annexed in A.D. 6 to the Roman province of Syria. But Herod the Great held his kingdom as a vassal of Rome, and it was to his interest that he should serve his suzerain. The census

was therefore probably held by Herod and, though it was regarded with detestation by the Jews, in the hope of satisfying Jewish feeling he held it according to tribes and families. This will explain why Joseph went to Bethlehem to enter his name as a member of the Davidic family. (4) Luke implies and Matthew definitely states that the birth of Jesus took place before the death of Herod, in B.C. 4: Sentius Saturninus was governor of Syria, B.C. 9—7; Quinctilius Varus, B.C. 7—4; and therefore, even if it is assumed that Quirinius was twice legatus of Syria, neither term of office could have come within the lifetime of Herod. But it is known that Quirinius was in the east as the tutor of Gaius Caesar about the time and distinguished himself in Cilicia, and it is quite possible that he held some extraordinary command in Syria independent of the legatus; such a command might possibly be represented by *ἡγεμονεύοντος* in the text; but as *ἡγεμονεύειν* is usually employed by Luke in reference to the Roman procurator (iii. 1) and Luke is a careful historian, this conjecture is not convincing. All attempts to juggle with the text and its translation should be set aside. The passage clearly means, 'This took place as a first enrolment when Quirinius was governor of Syria.'

In conclusion. (*a*) There is nothing improbable in the holding of a census in Judaea at this time. (*b*) It is not impossible that Quirinius who carried out the census in A.D. 6 was in some way connected with the earlier census held some time between B.C. 7—4. (*c*) If we accept B.C. 4 as the date of Herod's death, the birth of Jesus according to Matthew's account must be placed some time beforehand, B.C. 7—5. Tertullian states that the census was held during the office of Sentius Saturninus, this would give the date, B.C. 7.

Of the month and day of the Nativity nothing really is known, but from very early times the festival of the Nativity was celebrated. It was associated with April 20, May 20, but more widely with January 6 in the Eastern Church, and December 25 in the West from the 4th century onwards. The presence of the shepherds at night upon the hills points clearly to the summer.

1. **ἐγένετο δὲ**. This is a Hebrew formula and Luke makes constant use of it. Several constructions are used by him. (1) *ἐγένετο* and another verb are placed side by side, (*a*) with no conjunction, cf. i. 59, (*b*) coupled by *καί*. (2) *ἐγένετο* is followed by the infin., a more classical construction. **ἀπογράφεσθαι**, probably passive here while the aorist inf. in vs. 5 is middle. The word is regularly used of entering a name in a register. **πᾶσαν τὴν οἰκουμένην**, 'all the inhabited world,' i.e. the civilized world conterminous with the bounds of the Roman Empire.

2. **Κυρηνίου.** Little is known of P. Sulpicius Quirinius. He was of humble provincial origin, and not a member of the gens Sulpicia, a good and loyal soldier who rose to the consulship by his abilities. Legatus of Syria, A.D. 6. He died A.D. 21, Tac. *Ann.* II. 30. 4, III. 22. 23.

4. **εἰς πόλιν Δαυείδ.** Bethlehem was the home and birthplace of David, 1 Sam. xvii. 12, but in the O.T. Zion is always meant by 'the city of David.' **Βηθλεέμ,** 'House of Bread,' a small town situated about six miles due south of Jerusalem. In the O.T. it is associated with the story of Ruth and with the childhood of David, in the N.T. only with the birth of Jesus. The inhabitants of the modern town are all Christians. The Church of the Nativity is the oldest Orthodox Greek Church in existence, dating from A.D. 330; under one of the chapels is the cave in which Jerome is said to have lived when he translated the Vulgate. For the connection of Bethlehem with the birth of the Messiah, cf. Mic. v. 2.

5. **ἀπογράψασθαι,** 'to get himself enrolled.'

7. **τὸν πρωτότοκον.** This expression does not preclude the possibility of Mary's having had other children subsequently, and 'the brethren of our Lord' may be the children of Joseph and Mary or more probably the children of Joseph by a former marriage. **ἐν φάτνῃ,** 'in a manger.' Some early traditions say that the birth of Christ took place in a cave. Justin in the 2nd century was acquainted with the cave supposed to be identical with the inn of the Gospels. The ox and the ass standing by, so familiar in sacred art, are additions from the apocryphal Gospels, possibly based on Is. i. 3. **ἐν τῷ καταλύματι.** In xxii. 11 *κατάλυμα* means 'guest-chamber,' and elsewhere x. 34 Luke uses *πανδοχεῖον* for the inn or eastern caravanserai, but *κατάλυμα* is used to translate no less than five Hebrew words; lit. it means 'a place where burdens are loosed.'

8. **ἀγραυλοῦντες,** 'spending their time in the open air.' This points to the summer, as the sheep would in all probability be folded at night in the winter. **φυλακάς,** i.e. keeping in turn the different watches of the night, which was always divided into four watches from sunset to sunrise, varying in duration according to the season of the year.

9. **δόξα Κυρίου,** vid. sup. i. 35;

10. **μὴ φοβεῖσθε,** cf. i. 13, 30. **εὐαγγελίζομαι** takes various constructions, here dat. of person and acc. of thing, elsewhere two accusatives. **παντὶ τῷ λαῷ,** i.e. the Jewish people.

11. **σωτήρ.** Here first used in the N.T. of Jesus Christ. **χριστὸς κύριος.** The order of the words and the absence of the article are noticeable, the exact phrase is unique in N.T. It is uncertain whether *χριστός* should be taken as an adj. qualifying *κύριος*, 'the anointed Lord,' or as a subs. in apposition, 'the Lord Messiah.' **ἐν πόλει Δανείδ.** This addition makes it clear that the child born at Bethlehem is the King of Israel spoken of in Messianic prophecy.

12. **βρέφος,** 'a babe.'

13. **στρατιᾶς...αἰνούντων.** *στρατιᾶς* is a collective noun and is constructed loosely with the plural *αἰνούντων*.

14. **δόξα...εὐδοκίας.** The reading *εὐδοκίας* has the best MS. authority (ℵABD). This is strongly supported by the natural structure of the distich, 'glory' corresponds to 'peace,' 'to God' to 'men of good will,' 'in the highest' to 'on earth.' **ἀνθρώποις εὐδοκίας** is a difficult phrase. *εὐδοκία* here means 'favour, goodwill,' and the genitive undoubtedly is equivalent to an adjective, men with whom God is well pleased, cf. Ps. cxlvii. 11.

15. **διέλθωμεν δή.** *δή* emphasizes the appeal. *διέλθωμεν*, i.e. across the intervening country.

16. **ἦλθαν...ἀνεῦραν,** cf. i. 59. The preposition *ἀνά* implies a search.

19. **συνετήρει.** Note the change to the imperfect. Mary had no such astonishment but she kept her foreknowledge to herself, cf. ii. 51, inf.

The Circumcision and the Presentation in the Temple. 21—40.

21. **τοῦ περιτεμεῖν αὐτόν.** For the law cf. Gen. xvii. 12. The subjection of the infant Jesus to the rite of circumcision was the first step in His obedience to the will of His Father, cf. Heb. ii. 17; Gal. iv. 4. So Jesus at His baptism said to John, 'Suffer it now: for thus it becometh us to fulfil all righteousness,' Mt. iii. 15. **καὶ ἐκλήθη.** *καί* simply introduces the apodosis and need not be translated.

22. **τοῦ καθαρισμοῦ αὐτῶν.** The plural *αὐτῶν* may mean (1) Mary and the Child, or (2) Mary and Joseph. The law required only the purification of the mother. The mother made her offerings 40 days after the birth of the child, Lev. xii. 2—8. **κατὰ τὸν νόμον** must be taken closely with what precedes, as the law did not require that they should go to Jerusalem. **ἀνήγαγον.** Jerusalem was the capital, hence

they brought him 'up,' though Jerusalem is on a lower altitude than Bethlehem. The holy family would not have gone to Jerusalem after the visit of the Magi, for fear of Herod, so that the interval of 40 days was spent at Bethlehem, and the visit of the Magi probably followed the return to Bethlehem. **παραστῆσαι τῷ κυρίῳ.** Every first-born son was consecrated to the priestly service. After the priestly office had been confined to the tribe of Levi every male first-born had to be redeemed by a payment of five shekels, Num. xviii. 15.

24. **τοῦ δοῦναι θυσίαν.** The offering of the mother for her own purification was separate from the presentation and redemption of the child. The law required the offering of a lamb for a burnt-offering and a young pigeon or turtledove for a sin-offering. But two pigeons or two turtledoves might be offered instead in case of poverty or need. **νοσσούς.** Old pigeons could not be caught.

25. **ἄνθρωπος...ᾧ ὄνομα Συμεών.** Nothing is known of Symeon beyond what is stated in this passage. **εὐλαβής** in cl. Gk means 'cautious' or 'careful,' in N. T. 'conscientious,' 'devout'; it is only used by Luke, cf. Acts ii. 5, viii. 2. **προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ,** i.e. awaiting the advent of the Messiah who would 'console' His faithful people, Is. xl. 1. Even foreign races had a vague feeling of the hush of expectancy of the advent of a King from Judaea when the world was momentarily at rest under the Pax Romana : Tac. *Hist.* v. 13; Suet. *Vesp.* 4, 'Percrebuerat opinio esse in fatis ut eo tempore Judaea profecti rerum potirentur.'

26. **ἦν κεχρηματισμένον.** *χρηματίζω* is used of an oracle, 'to give a divine response,' so here, 'it was divinely intimated to him.' **τὸν χριστὸν Κυρίου,** 'the Lord's anointed,' i.e. Him whom the Lord (Jehovah) had sent as the Messiah.

29. **Νῦν ἀπολύεις.** The Nunc Dimittis has been used as an evening canticle since the 5th century. The long watch was at last over, and in soft and solemn language the aged servant welcomes his release and rejoices at the advent of the glory of Israel. For a striking parallel cf. the last words of Marcus Aurelius' *Meditations*, *ἵλεως ἀπόβαθι καὶ γὰρ ἵλεως ὁ ἀπολύων*, 'depart content, for he that releaseth thee is content.' **δέσποτα,** rarely used of God (Acts iv. 24). The *δοῦλος* was completely at the mercy of the *δεσπότης*.

30. **τὸ σωτήριόν σου,** i.e. the salvation attending the advent of the Messiah, Is. xl. 5; also Is. liii. 10.

31. **πάντων τῶν λαῶν.** The short hymn strongly emphasizes the universality of the Gospel. The salvation is resolved into a light which

shall bring revelation to the heathen and glory to the Jew, cf. Is. xlvi. 13, xlix. 6.

34. **κεῖται**, pass. of *τίθημι* 'is appointed.' **εἰς πτῶσιν καὶ ἀνάστασιν**. The preposition implies result more than purpose. The advent of the Messiah involves a separation between those who believe and those who do not: all have an equal opportunity; but 'that which is meant for their life becomes to them an occasion of falling when from indolence or self-will it makes no impression on them' (Sanday). Others take *κεῖται εἰς πτῶσιν* as a metaphor of a stumbling-block lying in the path. **ἀντιλεγόμενον**, cf. Acts xxviii. 22.

35. **ῥομφαία**, properly (1) a long Thracian spear, or, as here, (2) a sword. Men will be divided at the preaching of Jesus, there will be searchings of heart, some will accept and some will reject Him. The sight of the hatred culminating in the death of her son will pierce his mother's heart. Others consider that the passage means that his mother's heart will be wracked by the anguish of doubt. **ὅπως ἄν**, i.e. that the thoughts of men hitherto concealed might be revealed by their acceptance or rejection of Christ.

36. **Καὶ ἦν Ἄννα**, 'and there was one, Hannah, a prophetess. That she was of the tribe of Asher shews that remnants of the ten tribes returned after the captivity and that genealogies were most carefully kept. **αὕτη προβεβηκυῖα**, 'now she was advanced in years.' From *αὕτη* to *τεσσάρων* is best taken as a parenthesis. It is doubtful whether 84 was her complete age or the years only of her widowhood. The former is more probable.

37. **νηστείαις**. She was a constant attendant at the daily services in the temple and kept all the customary fasts, now extended by the Pharisees to two days in the week.

38. **ἐπιστᾶσα**, 'coming up and standing by at that very hour.' *ἐπιστῆναι* is a favourite word of Luke. **ἀνθωμολογεῖτο**. She acknowledged (*ὁμολογεῖν*) her gratitude not in antiphons with Symeon but in return to God. **ἐλάλει**. Not at the moment but afterwards. She continually spoke to them who were awaiting the redemption of Israel. **περὶ αὐτοῦ**, i.e. the child present always in Hannah's thoughts.

39. **Ναζαρέτ**. Luke knew nothing of the first Gospel, otherwise it is hardly possible he would have omitted the visit of the Magi and the flight into Egypt.

40. This verse marks the conclusion of a narrative, cf. i. 80, ii. 52. The growth of the ideal child was realized for the first time in history: physical, moral, intellectual, and spiritual development, constant and

consistent, marked the boyhood of Jesus. **πληρούμενον** the pres. part. denotes the gradual growth, **σοφία** the highest wisdom, 1 Cor. ii. 6.

The Boyhood of Jesus. The Visit to Jerusalem. 41—52.

41. **κατ' ἔτος...τῇ ἑορτῇ τοῦ πάσχα.** The Jewish law required that every male should appear before God in the temple thrice a year, at the Passover, Pentecost, and the Feast of Tabernacles, Deut. xvi. 16. This law had long fallen into desuetude since the institution of synagogues, but most pious Jews went up to Jerusalem at least once a year. The Holy City was always very crowded at the time of the great festivals. There was no law binding women to attend.

42. **ἐτῶν δώδεκα.** At the age of twelve a young Jew became a 'son of the law' and wore the phylacteries and began to observe feasts and festivals. This is one more instance of the observance of the Jewish laws and customs so characteristic of our Lord's attitude. **ἀναβαινόντων...καὶ τελειωσάντων.** Note the change of tense—as they went up as usual and had completed the prescribed term of seven days, or the shorter term of two days as was often customary.

43. **Ἰησοῦς ὁ παῖς.** The growth of the child is emphasized by a careful gradation; *βρέφος* ii. 16, *παιδίον* ii. 40, *παῖς* ii. 43, Ἰησοῦς ii. 53. **οὐκ ἔγνωσαν.** Trust rather than neglect is to be inferred from their not having noticed his absence.

44. **ἐν τῇ συνοδίᾳ,** 'in the caravan.' The inhabitants of a village or several villages formed a caravan and travelled to Jerusalem together at the times of the feasts.

45. **μὴ εὑρόντες,** 'because they did not find him.'

46. **μετὰ ἡμέρας τρεῖς.** According to Jewish reckoning probably one day was spent on the journey from Jerusalem, another on the return, and on the third day they found Him in the temple. **ἐν τῷ ἱερῷ καθεζόμενον.** Seated at the feet of the learned Rabbis in the position of a learner (Acts xxii. 3). Sacred art has too often misinterpreted the scene, but Holman Hunt has caught its true meaning and spirit in the picture now in the Birmingham Art Gallery. The boy Jesus was listening modestly to the instruction of the Rabbis and asking further (*ἐπερωτῶντα*) questions arising out of the subjects they were expounding.

47. **ἐξίσταντο,** like *ἐξεπλάγησαν* in the following verse, expresses utter amazement. **συνέσει,** the power of intelligence displayed in his replies.

48. **ὁ πατήρ σου.** The last recorded mention of Joseph. **ὀδυνώμενοι ζητοῦμέν σε.** The present is preferable to the imperfect, and expresses that the search has hardly relieved the anguish (*ὀδυνώμενοι*) of suspense.

49. **Τί ὅτι ἐζητεῖτέ με;** The first recorded utterance of our Lord. He expresses surprise not at their coming to seek Him, but at their not knowing at once where they would find Him. The mother's words, 'Thy father and I,' meet with an unexpected reply, and a gentle correction, 'Did ye not know that I must be in my Father's house?' The words may possibly mean 'engaged in my Father's business.'

50. **οὐ συνῆκαν.** They did not apprehend the full meaning of His words. The loneliness of Jesus is thus strikingly illustrated by His first recorded utterance. Elsewhere Luke tells us that the disciples did not understand His predictions of His death, ix. 45, xviii. 34.

51. **ἦν ὑποτασσόμενος.** For analytical imperfect cf. i. 10. He returned to the quiet secluded home at Nazareth, and the question recorded in Mk vi. 3, 'Is not this the carpenter?' is the only hint given us of the occupation of the years that elapsed before His public ministry. Christianity elevated womanhood and dignified labour, and both these great advances in social life look back to the humble home at Nazareth.

52. **Ἰησοῦς προέκοπτεν.** This verse forms a fitting conclusion to the whole narrative; it covers the widest possible field of development, cf. 1 Sam. ii. 26. **προέκοπτεν.** Here only in the Gospels. The metaphor is either from (1) the work of pioneers felling trees to enable the army to advance, or (2) the beating out of metals. The word in either case signifies advance procured by effort. **σοφίᾳ.** Wisdom in its widest sense, including learning and experience. **ἡλικίᾳ.** Either 'age,' or better 'stature'; the word is used of Zacchaeus, xix. 3; of the son who was blind from his birth, Jn ix. 21. **χάριτι παρὰ θεῷ καὶ ἀνθρώποις.** Jesus grew up amongst men, unlike the ascetic John in the wilderness. Nothing can be added to or taken from this verse: it describes the perfect growth of the perfect man. The reality of Christ's humanity, no less than its perfection, is clearly intimated throughout the whole of the chapter.

The External Preparation for the Ministry. iii. 1—22.

The thirty years of preparation were over and John, who had been trained in the solitudes of Jeshimon, appeared in striking garb by the fords of the Jordan with a new message for the world. The prophecies of Is. xl. 3 and Mal. iii. 1, iv. 5 and 6, after the silence of 300 years, were at length fulfilled. In the teaching and preaching of John, while the messenger is only a voice, the message is all in all, and is characterized by (1) insistence on individual responsibility for sin in view of the coming of the Messiah; (2) a definite moral change in life as the advent of the kingdom of heaven would bring with it judgment, Mt. iii. 2; (3) the uselessness of relying on privilege, Lk. iii. 8; (4) a simple and direct severity marked by insight into human nature, as evidenced by the answers to the soldiers, the tax collectors and the multitude; (5) the act of baptism in the Jordan as the outward symbol of inward change, with a view to the remission of sins, Mk i. 4. The life of the Baptist culminates in the baptism of Jesus, and the narrative of the fourth Gospel, Jn i. 15—34, iii. 23—36, seems to be the tribute of John subsequent to the baptism; it is certainly marked by a fuller realization of the mission of Jesus and a full and unselfish recognition of the completion of John's work, Jn iii. 30. The sequel is soon told. John was cast into prison by Herod Antipas for denouncing his adulterous marriage with his brother's wife, Mk vi. 17—20. From his lonely cell at Machaerus, on the E. shore of the Dead Sea, he sent his disciples to test the Messiahship of Christ, Lk. vii. 18—35. Jesus bore witness to the work of John, who was 'more than a prophet,' but added, shewing that John's ideas of the Messianic kingdom were limited by Jewish ideas, 'He that is but little in the kingdom of heaven is greater than he' (vs. 28).

Luke omits the birthday-feast, the dancing of Salome, and the beheading of the Baptist (Mk vi. 21—29).

The personal character of the Baptist is marked by transparent reality, singleness of purpose, perfect truthfulness and simplicity, stern denunciation and dauntless courage.

The Date. iii. 1, 2.

1. **ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος.** Luke impresses his readers with the historical character of his Gospel in connection with secular history by giving, in the style of Greek historians, a sixfold date arranged in order of importance. The 15th year of Tiberius Caesar may be A.D. 26 or A.D. 28, according as the date is reckoned from and includes A.D. 12, when Tiberius was associated with Augustus as collega imperii, consors tribuniciae potestatis, Tac. *Ann.* I. 3. 3, or A.D. 14, when Augustus died. The earlier date is accepted by a large number of scholars and agrees more closely with Luke's statement, vs. 23, that Jesus was about 30 years of age, if we assume that he was born not later than B.C. 5 or 4, but there is no evidence that Tiberius dated his principate from any other date than A.D. 14, Hastings, *D.B.* I. 405—6. **ἡγεμονεύοντος.** Luke clearly uses *ἡγεμονεύω* and *ἡγεμονία* vaguely, as Pontius Pilatus was procurator (*ἐπίτροπος*) of Judaea A.D. 25—A.D. 37. **τετρααρχοῦντος.** Luke passes from imperial to national rulers. *τετρααρχία* at first signified 'the government of a fourth part,' but came to be used of any division ruled by an official not of the rank of king. Herod Antipas, son of Herod the Great and Malthace, was appointed tetrarch of Galilee and Peraea, B.C. 4. He ruled until A.D. 39. He then appealed to Caligula the emperor for the title of king, and was banished. The whole of Christ's public ministry comes within his reign and most of it within his dominions. The marriage with Herodias, the murder of the Baptist, the threat to kill Jesus (Lk. xiii. 31), the association with Pilate in the trial (Lk. xxiii. 7—15), are all connected with Antipas. The term ἀλώπηξ applied to him by our Lord (Lk. xiii. 32) is evidence of his cunning and cruelty. **Φιλίππου.** Herod Philip, son of Herod the Great and Cleopatra. He reigned B.C. 4—A.D. 33, and, like Antipas and his father, was a great builder: he built Caesarea Philippi and Bethsaida Julias. His wife was Salome, the daughter of Herodias. The region of Ituraea and Trachonitis (rugged and stony) extended N.E. from Galilee towards Damascus. Josephus more precisely states that his tetrarchy included Batanaea, Auranitis, Gaulanitis and Jamnia. The Itureans were banditti and famous archers, 'Cur maxime barbaros Ituraeos cum sagittis deducis in forum?' Cic. *Phil.* II. 44. Herod Philip seems to have been the best of the Herods. Jesus retired into his territory to escape from Herod Antipas (Lk. ix. 10). **Λυσανίου.** Abilene was situated N.E. of Galilee, in the anti-Libanus,

and an inscription mentions a tetrarch, Lysanias, in the principate of Tiberius.

2. **ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα.** Luke now mentions the ecclesiastical rulers, and is correct in using the singular, as there was technically only one high priest. Annas had been appointed by the Roman procurator A.D. 7, and was deposed A.D. 14. Four high priests were set up in succession, and in A.D. 18 Caiaphas was appointed and held office until A.D. 36. Annas evidently retained some of the power and prestige of his office (Acts iv. 6; Jn xviii. 13). **ἐγένετο ῥῆμα.** The regular formula marking the call or inspiration of the prophets in the O.T. cf. Jer. i. 1. **ἐν τῇ ἐρήμῳ**, i.e. in Jeshimon the wilderness of Judaea.

The Mission, Preaching and Imprisonment of the Baptist. 3—20.

3. **πᾶσαν περίχωρον.** The whole of the Jordan valley was the scene of John's mission, from the neighbourhood of Jericho northwards. Bethany (Bethabara) (Jn i. 28) was near Galilee: Aenon (Jn iii. 23) cannot be identified with certainty. Luke omits the details of John's dress and food, and that the people of Jerusalem and Judaea crowded to hear him (Mt. iii. 4, 5; Mk i. 5, 6). **μετανοίας.** The baptism symbolized the 'change of mind' which the advent of the Messiah necessitated. Baptism was familiar to the Jews as part of the ceremonial for admitting proselytes to the Jewish faith.

4. **Φωνὴ βοῶντος**, 'a voice.' The Baptist uses these words of Isaiah (xl. 3) of himself (Jn i. 23). The quotation in the Synoptists is identical. The metaphor is taken from the progress of a royal conqueror. The mountains of pride, selfishness and self-righteousness shall be levelled down, the valleys of poverty and lowliness levelled up, the rough and rugged paths of life shall be made smooth and straight. **ἐν τῇ ἐρήμῳ.** These words may be taken either with *βοῶντος* or *ἑτοιμάσατε.*

5. **πᾶσα φάραγξ.** These two verses are added by Luke only to complete the quotation from Isaiah. *φάραγξ* is a classical word meaning a ravine enclosed by precipices. **βουνός** a word frequent in the LXX, 'a middle elevation between the plain and the mountain summit' (Carr).

6. **πᾶσα σάρξ**, 'all mankind.' The universal message of salvation is the main theme of Luke's Gospel.

7. **ἔλεγεν**, 'he used to say.' **τοῖς...ὄχλοις**. The plural implies that the crowds came from different quarters. Matthew (iii. 7) mentions the Pharisees and Sadducees where Luke has **ὄχλοι**. **Γεννήματα ἐχιδνῶν**, 'broods of vipers.' John takes his metaphors—snakes—stones—barren trees—from the wilderness. The metaphor, used by our Lord of the Pharisees (Mt. xxiii. 33), described 'the venomous hypocrisy which hid deadly malice under the glittering semblance of a zeal for orthodoxy' (Farrar). **ὑπέδειξεν**. The preposition **ὑπό** implies suggestion. **τῆς μελλούσης ὀργῆς**. Cf. Mal. iii. 2, iv. 1. The reference is primarily to the destruction of Jerusalem, but judgment awaits all who reject the Messiah.

8. **ποιήσατε**. The force of the aorist imperative is 'bring forth at once.' **ἀξίους**. Not fruits 'deserving of,' but 'corresponding to,' repentance. **πατέρα ἔχομεν**. The Jews believed that their privileges as sons of Abraham secured them immunity from God's wrath (Jn viii. 33; also Mt. viii. 11, 12). **ἐκ τῶν λίθων**. God can raise up children to Abraham from the poorest and apparently most lifeless material, but the Jews, representing the sons, will be hewn down because they are fruitless.

9. **κεῖται**. Cf. ii. 34.

10—14. The Baptist's practical answers to the questions of the three classes are different in detail but identical in principle. All alike have a definite duty to perform towards those around them. The lawyers and the Pharisees had retired and rejected his baptism (vii. 30).

10. **ποιήσωμεν**. Deliberative subj.: 'What are we to do?'

11. **δύο χιτῶνας**. The **χιτών** or 'coat' represents the Heb. cetoneth: the long single garment confined at the waist by a girdle and worn by all classes. The **ἱμάτιον**, Heb. meil, was a long cloak worn over the under garment, but confined for the most part to the upper classes. Only those who were better off amongst the crowd would be likely to possess two coats. **βρώματα**, 'food,' including all kinds of food. 'Meat' has lost its wider meaning since 1611.

12. **τελῶναι**. Vg. publicani. The Roman government leased the taxes to great contractors; these employed tax collectors. Both depended upon extortion for their profits. The collectors were hated and despised and especially by the Jews, who excommunicated any of their nation who entered the service. They were not all in the Roman service, as the Herods retained considerable power under the Roman government. In the N.T. the 'publicans' are always the agents of the contractors.

13. **πράσσετε** = 'exact': pres. imper. with neg. = 'cease to exact.'

14. **στρατευόμενοι.** The part. without the article must mean 'those on actual military service' rather than 'soldiers.' It is not clear what campaign can be referred to. Some think that soldiers were employed in Palestine on police duty. The Jews were exempt from conscription, and any renegade Jew who took service would be excommunicated.

μηδένα διασείσητε μηδὲ συκοφαντήσητε. *διασείω* implies robbery by intimidation; *συκοφαντῶ*, extortion by blackmail or false accusation. The first method is applicable to the poor, the second to the rich. Cf. the story of Zacchaeus (xix. 8). **ἀρκεῖσθε τοῖς ὀψωνίοις.** *ἀρκεῖσθε* implies 'make your pay suit your needs' rather than 'be content with it.' *ὀψώνια* properly any cooked food, but not bread, hence used of soldiers' rations or pay.

15. **μή ποτε...εἴη ὁ χριστός.** The optative is frequent in Luke in indirect questions. For the question and John's denial cf. Jn i. 20.

16. **πᾶσιν.** Inserted by Luke, characteristic of the universality of this Gospel. **λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων.** 'To loosen the straps of the sandals' was the work of the slave, more particularly of the porter who removed the sandals of his master or visitors on their entering the house. **ἐν πνεύματι ἁγίῳ καὶ πυρί.** The dative with *ἐν* denotes both the instrument and the element in which the baptism takes place. *πνεῦμα*, whether translated breath or spirit, symbolizes new life. The addition of *πυρί* is not found in Mark (i. 8). Fire is the symbol of purification, and this is its most natural meaning here. Others think that the whole expression denotes 'hallowed influence combined with burning enthusiasm.'

17. **πτύον.** The threshing-floor, *ἅλως*, was in the form of a circle (hence halo). The wheat was trodden by oxen. The *πτύον* was the shovel with which the threshed corn was thrown into the air so that the wind should separate the corn from the chaff. **κατακαύσει...ἀσβέστῳ.** After the threshing and the winnowing and the gathering of the wheat into the barn, the refuse (*τὸ ἄχυρον*) will be utterly (*κατά*) consumed with a fierce fire. *ἀσβέστῳ*, better a fire too fierce to be extinguished than a fire which will never be extinguished. The passage need not refer to two classes, but to the cleansing of the individual heart.

18—20. The imprisonment of John is placed here out of strict chronological order to complete the narrative in accordance with Luke's love of completeness.

18. **πολλὰ...καὶ ἕτερα.** *ἕτερα* always implies difference. **παρακαλῶν εὐηγγελίζετο.** It was John's function to summon all to repent, to herald

the good tidings and to reprove those who refused to listen. εὐαγγελίζομαι here takes accus. of the person, cf. ii. 10 note.

19. Ἡρῴδης. Antipas: the brother referred to was Philip (not the tetrarch) the son of Mariamne, who lived at Jerusalem in retirement. Luke alone records that John rebuked Herod for his wicked life as well as for his adulterous marriage.

20. ἐν φυλακῇ. At Machaerus, the fortress of Aretas, an Arabian prince and father of the deposed wife of Herod. Herod was at war with Aretas and had lately captured Machaerus.

The Baptism of Jesus. 21, 22.

There is no evidence to shew that Jesus and John had met before the occasion of the baptism, cf. i. 36. John was inspired to prepare the way for the Messiah and to recognize him at the appointed time.

21. ἐν τῷ βαπτισθῆναι. One of Luke's favourite constructions. The aor. infin. marks that the baptism of Christ followed the general baptism of the multitudes. Tr. 'After all had been baptized. Ἰησοῦ βαπτισθέντος. The baptism of Christ undoubtedly marked the beginning of His public ministry and His consecration to His work, and is analogous to the prophetic call accompanied by special gifts (cf. Is. vi.). Matthew alone records the reluctance of John and the answer of Jesus, 'Suffer it now, for so it becometh us to fulfil all righteousness' (Mt. iii. 14—17). His baptism was one of the conditions of His perfect humanity, and was accompanied by a special manifestation of the Holy Spirit. John in the opening words of his Gospel confutes all heresies which associated the Godhead of Christ with His incarnation or baptism. The Son is coequal, coexistent, coeternal with the Father. καὶ προσευχομένου. Luke alone records this: in six other passages he alone mentions our Lord's habit of prayer: v. 16, vi. 12, ix. 18, 28—9, xi. 1, xxiii. 46.

22. σωματικῷ εἴδει, only in Luke. φωνὴν ἐξ οὐρανοῦ. On three occasions voices from heaven are recorded in the Gospel, and all are connected with prayer: (1) At the baptism of Jesus. (2) At the Transfiguration, 'This is my Son, my chosen, hear him,' Lk. ix. 35. (3) The answer to the prayer of Jesus at Jerusalem, 'I have glorified it (Thy name) and will glorify it again,' Jn xii. 29. ὁ υἱός μου ὁ ἀγαπητός. Tr. 'my Son, my beloved one.' The repeated article with ἀγαπητός separates the adjective from υἱός. ὁ ἀγαπητός was the regular translation of the Hebrew word for an 'only son' in the Septuagint,

and was a recognised title of the Messiah (Hort). **ἐν σοὶ εὐδόκησα**, 'in Thee I am well pleased.' The aorist is timeless. This reading has the best authority; other MSS. less correctly have *υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε*.

The Genealogy. 23—38.

The following points are worthy of notice in connection with the parallel genealogy in Matthew:

(1) Luke inserts the genealogy at the beginning of Christ's ministry, immediately after His baptism; Matthew at the beginning of his Gospel before His birth to emphasize the historical character of His Messiahship as a descendant of David.

(2) Luke traces the descent backwards to Adam, the father of the human race; Matthew the descent forwards from Abraham, the father of the Jewish race.

(3) Though the genealogies differ very considerably both evangelists are evidently giving pedigrees of Joseph. From Abraham to David they are in agreement, and henceforward differ except that both genealogies contain the name of Zerubbabel, where the parallel lines from Nathan the son of David (Lk.) and Solomon (Mt.) meet. Salathiel the father of Zerubbabel was probably adopted as the legal heir of Jeconiah. *Ῥησά* in vs. 27 is interesting as being probably the mistake of a copyist, as it means 'prince' and is much better regarded as the title of Zerubbabel. 38. *τοῦ θεοῦ* is added as indicating the divine origin of the human race.

(4) The genealogies are artificially divided into four sections (Lk.), three (Mt.):

(i) Jesus to Salathiel: Mt. 13 names, Lk. 22.
(ii) Neri to Nathan: Mt. 14 names, Lk. 20.
(iii) David to Abraham: Mt. 14 names, Lk. 14.
(iv) Abraham to Adam: peculiar to Lk.

23. **αὐτὸς ἦν Ἰησοῦς ἀρχόμενος**. Tr. 'Jesus was about 30 years of age at the beginning of His ministry.' The A.V. rendering is absurd: for the date vid. sup. (iii. 1). **ὡς ἐνομίζετο**, rightly parenthetical, 'being the son, as was supposed, of Joseph.' From a legal point of view Joseph was the father of Jesus.

The Temptation in the Wilderness. iv. 1—13.

The temptation of Jesus should be considered from three points of view: (1) the narratives, (2) the occasion, (3) the significance.

(1) The temptation is narrated by the three Synoptists. The narrative of Mark is very brief, but contains the graphic touch 'he was with the wild beasts.' Matthew and Luke give the details of the three temptations of Christ, but they invert the order of the second and third (i.e. Matthew places the temptation of the pinnacle of the temple second, Luke third). Matthew adds that at the close of the temptation 'angels came and ministered unto Him.'

(2) The temptation must be considered closely in relation with the baptism of Jesus. Luke shews this connection in vs. 1. The two events follow one another immediately. The connection in thought is still closer. As the baptism was the outward symbol of the consecration of Christ to His ministry, the temptation marks the revelation of the inward principles which were to guide Him in His work, and thus is the key to the life of Christ. 'In His baptism He received strength; in His temptation He practised the use of it' (Sanday). Tradition has associated Mount Quarantania near Jericho with the scene of the temptation, but the whole narrative is symbolical of the struggle in the heart of Jesus at the outset of His mission, and is independent of all considerations of locality. A similar struggle in the garden of Gethsemane marks the close of His life's work (Lk. xxii. 53).

(3) That the narrative of the temptation must have come from the lips of Jesus Himself, at once heightens its significance and affords a key to its meaning. The common explanation that three appeals were made to the desires of the flesh, ambition of power, and spiritual pride, is very inadequate. The heart of the sinless Christ was proof against all assent to temptation to sin from within, and could only be assailed from without. 'He was tempted in all things like as we are yet without sin' (Heb. iv. 15), and thus was able fully to sympathize with the feeling of human infirmities. Temptation is of two kinds: (1) allurement to sin, (2) trial or test of faith and of character. His Father had said 'Thou art my Son, my beloved, in Thee am I well pleased,' and the Son is immediately put to the test by a conflict with the personal spirit of evil. Will He, conscious of His divine sonship, consent to put His Father's trust in Him to the test? Will He consent to use His power to satisfy Himself of the truth of His Father's words

(1) for self-preservation, (2) to convince the world of His mission, (3) to claim the Messianic kingdom of the world? All these He answers in the negative in words drawn from the Old Testament scriptures. The positive significance is this. Self-abnegation was to be the prevailing mark of His whole mission. He would not use this power for Himself alone. He was a king and came to found a kingdom, but not such as the world expected. Thus at the very outset Jesus laid down the principles of the new kingdom and never deviated from them, but they were only gradually understood by His most intimate followers.

1. **πλήρης πνεύματος ἁγίου.** It was in obedience to the Holy Spirit that Jesus went into the solitudes of the wilderness to prepare by inward conflict for His mission. So too Paul, after the call at Damascus, 'conferred not with flesh and blood,' but went away into Arabia to prepare in solitude for his mission to the Gentiles, Gal. i. 17.

2. **ἡμέρας τεσσεράκοντα**, either with *ἤγετο* or *πειραζόμενος*, but in any case it is clear that Jesus was subjected to temptation throughout the 40 days, though the three temptations recorded may belong to the close. The number 40 is associated in the Bible with trial and suffering: Moses and Elijah fasted 40 days (Deut. ix. 9; 1 Kings xix. 8), the Flood lasted 40 days and 40 nights (Gen. vii. 4, 12), the children of Israel wandered 40 years in the wilderness (Num. xiv. 33). **πειραζόμενος.** Here, 'being tested with an evil motive,' cf. xi. 16; elsewhere of the trials sent by God, 1 Cor. x. 13. **ὑπὸ τοῦ διαβόλου.** 'The slanderer,' or accuser of God to man and of man to God. He tries here to make Jesus mistrust what He knew to be His Father's will. *διάβολος* may be a translation of the Hebrew Satan (adversary). Without attempting to explain in what manner and form the spirit of evil presented itself to Christ, this passage, supported by the whole Bible, makes it clear that the power of evil is no mere abstraction, but has a real personal spiritual existence.

3. **εἶπεν.** There is nothing in Scripture to suggest any objective appearance of Satan. **Εἰ υἱὸς εἶ τοῦ θεοῦ.** God had said at His baptism, 'Thou art my Son'; will Jesus test the truth of His words?

4. **οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.** An exact quotation from Deut. viii. 3. Matthew (iv. 4) completes the quotation, 'but by every word that proceedeth out of the mouth of God,' cf. Jn iv. 31—34.

5. **ἀναγαγών.** There is no need to infer any actual ascent of any mountain. The temptations and their surroundings are spiritual. **τῆς οἰκουμένης.** The expression is used in its technical sense in ii. 1 of the Roman Empire, which embraced the civilized world. Here it is used,

as in xxi. 26, of the whole inhabited earth. **ἐν στιγμῇ χρόνου**, closely with *ἔδειξεν*. For the phrase cf. 'in the twinkling of an eye,' 1 Cor. xv. 52.

6. **Σοὶ δώσω.** Luke's narrative is fuller here than Matthew's. He puts the pronouns in the two clauses in the emphatic position, 'To thee will I give all this power, because to me it has been given.' Jesus refuses his condition by the assertion that He has only one service, the service of His Father. The words are quoted from Deut. vi. 13. The narrative also makes it clear that He rejects all the Messianic ideas of Jewish ambition and thus ensures His own rejection, and sufferings that were to lead to death.

9. **τὸ πτερύγιον τοῦ ἱεροῦ.** Obviously some well-known part of the temple or its precincts. To be identified probably either with the top of the royal porch, or the top of Solomon's porch, or one of the turrets of the gates of the temple. **Εἰ υἱός.** Will Jesus test the truth of His Father's words by throwing Himself into the abyss or into the court of the temple, that He may prove (1) His Father's power to protect Him, as is guaranteed in the Old Testament, Ps. xci. 2; (2) the miraculous nature of His mission to the crowds in the temple precincts?

12. **Οὐκ ἐκπειράσεις.** Jesus replies by quoting the words of Deut. vi. 16. God will sustain not those that tempt (test) Him, but those that trust Him.

13. **πάντα**=*παντοῖον*, every kind of temptation. **ἄχρι καιροῦ.** Not 'for a season,' but 'until a convenient season.' *καιρός* means a favourable opportunity. Such a *καιρός* occurred in the agony and arrest in the garden, inf. xxii. 53.

The Galilean Ministry. iv. 14—ix. 50.

The order of events and the chronology of Christ's ministry present great difficulties. The landmarks are few and it is hard, especially in Luke's narrative, to see any definite plan in the writer's mind. Considering the sources of the Gospels, it would be very difficult for the evangelist to give an historical account in strict chronological order. But the following construction of the ministry shews signs of a definite development. The events recorded by John (chs. i.—v.) following upon the baptism and temptation precede the narrative of the Galilean ministry as recorded by the Synoptists. From these chapters we learn that Jesus spent a short time in the south and then went northwards to Galilee, where He worked His first miracle at Cana, and

returned to Jerusalem for the Passover (A.D. 27 *or* 29), and at this time occurred the cleansing of the temple and the discourse with Nicodemus upon the new birth. In consequence of the hostility of the Pharisees and the imprisonment of the Baptist, Jesus retired to Galilee with a few followers loosely attached to Him. On the way He held the discourse with the woman of Samaria. It is here, on the second return of Jesus to Galilee, that Luke takes up the narrative which he continues to the end of chapter ix. The points, according to Sanday, most worthy of notice are: (1) The call, training and mission of the Twelve, to which Luke gives especial prominence; (2) the gradual differentiation of the ministry of the teaching of Jesus from that of John; (3) a course of teaching on the nature of the Kingdom; (4) the working of miracles, chiefly of healing; (5) the growth of popular enthusiasm coupled with the intensification of the hatred of the Pharisees; (6) the culminating point of the feeding of the 5000 and the Transfiguration, after which the popular zeal begins to die away and the disciples to understand the mission of their Master, while Jesus Himself begins to announce the approach of His death. The period will extend from about Pentecost, A.D. 27 *or* 29, to shortly before the feast of Tabernacles, A.D. 28 *or* 30, covering a period of about a year and a quarter.

The Synoptists agree in putting our Lord's Galilean ministry first, His journey to Jerusalem next, and His Judaean ministry last, but a comparison of the verses allotted to each will shew great variety amid substantial agreement in general order:

	Galilean ministry.	Journey to Jerusalem.	Judaean ministry.
Matthew.....	548	64	442
Mark	360	52	251
Luke	288	408	435

Visit to Nazareth. 14—30.

14. **ἐν τῇ δυνάμει.** He returned to Galilee endowed with new power; the spread of His fame implies that He had already preached and worked miracles.

15. **ἐν ταῖς συναγωγαῖς αὐτῶν.** The origin of the synagogue is obscure, but it had become a definite institution at least as early as the Babylonian captivity, and in the time of Christ it dominated the social and religious life of the Jews. Every Jewish community had a synagogue which served alike for public worship and instruction, a

school for children and a local court of justice. The building consisted of a nave with an apsidal end, and, in the case of larger synagogues, with aisles, similar to the Roman basilica. The apse contained the book-press in which the rolls of the Law and the Prophets were kept, screened from the congregation by a curtain. Hard by was the reading desk (Gk *βῆμα*) and the seats of the ruler and chiefs of the synagogue facing the people. The women sat behind a lattice on one side and the men on the other.

The 'ruler' decided who was to conduct the service, and the duty of the clerk (Heb. Chazzan, Gk *ὑπηρέτης*) was to hand the rolls to the reader. The services were independent of the priestly order, and were conducted as a rule by laymen. The synagogues were the fortresses of the order of the scribes, but anyone who was present might be called upon to read and expound the scriptures. The service consisted of the recital of the Shema, 'Hear, O Israel, the Lord our God is one Lord' (Deut. vi. 4), prayer, the reading of the Law and the Prophets, the exposition, and the blessings pronounced by a priest if one happened to be present. **ὑπὸ πάντων.** An addition characteristic of Luke, the author of the universal Gospel, cf. i. 66, iii. 16, vi. 30, etc.

16—30. The visit to Nazareth is the first incident recorded by Luke; if it is identical with the visit mentioned in Mt. xiii. 53—58, Mk vi. 1—6, Luke has probably transferred it to this position to emphasize the rejection of Christ. It must be noticed that the general introduction, vs. 15, may cover all the earlier incidents of the ministry.

16. **κατὰ τὸ εἰωθός.** Jesus had been accustomed to attend the synagogue on the sabbath; this may have been the first occasion on which He took any part in its services. **ἀναγνῶναι.** The lessons were read from the Hebrew and translated either by the reader himself or the interpreter into Aramaic, and then followed the exposition or sermon. For the habit of Jesus of teaching in the Galilean synagogues cf. iv. 44, vi. 6, xiii. 10.

17. **βιβλίον τοῦ προφήτου Ἡσαΐου.** Is. lxi. Luke has quoted the passage somewhat loosely from LXX. The message of the suffering servant of Jehovah promises release to the Jews in captivity. So the advent of Jesus brings the promise of the redemption of man.

18. **ἔχρισεν.** Jesus by applying these words to Himself definitely claims His Messiahship. He was 'anointed' by the Spirit, as prophets, priests and kings were set apart by the anointing with oil. So, too, the most solemn act in the English coronation service is the anointing of the sovereign on the hands, the head and the breast. **πτωχοῖς.** In

cl. Gk *πενής*, Lat. pauper, denoted a man in humble circumstances; *πτωχός* (*πτώσσω*=crouch), Lat. egenus, a man in abject poverty, cf. Mt. v. 3; but *πτωχός* in later Greek was the usual word for any poor man. **ἀποστεῖλαι...ἀφέσει.** 'To send away those that are broken in heart in a state of deliverance.' These words are found in Is. lviii. 6. Luke is probably quoting from memory or transcribing a document without revision. **ἐνιαυτὸν...δεκτόν.** Not to be confined to any single year. The age of the Messiah is referred to.

20. **πτύξας.** More correct than *ἀνοίξας* vs. 17, for which some MSS. have *ἀναπτύξας*: Jesus rolled up the parchment round the roller once again and gave it back to the attendant to be restored to the book-press. The Chazzan occupied a position in which he combined the offices of parish clerk, schoolmaster and constable: as he had charge of the synagogue, taught the children, and inflicted the scourgings. **ἐκάθισεν.** This was the usual attitude for preaching. Jesus often sat when He taught, vs. 3; Mt. v. 1; Mk iv. 1. **ἦσαν ἀτενίζοντες,** 'they fixed their gaze intently.' Luke uses this word 12 times, Paul once. The most striking parallel is found in Acts vi. 15, when the Sanhedrin gazed intently on Stephen.

21. **ἤρξατο λέγειν.** Only the opening words in which He pronounced the fulfilment of the prophecy in His own person are quoted, but they are a summary of the whole sermon. Jesus regarded the scriptures of the O.T. as His age did, and accepted the current views as to the writers of the books, and shewed how all received a plenary fulfilment in Himself, cf. xxiv. 27. **ἐν τοῖς ὠσίν.** The scripture which was fulfilled in the ears of the Nazarenes had been manifested before the eyes of the people of Capernaum.

22. **ἐμαρτύρουν.** They had heard rumours from other parts of Galilee and now had the evidence of their own ears. **τοῖς λόγοις τῆς χάριτος.** The genitive is equivalent to an adjective. The phrase means 'winsome, attractive words.' The idea of beauty is the original meaning of *χάρις*. **υἱός ἐστιν Ἰωσήφ.** The question marks their incredulity. Matthew, 'Is not this the carpenter's son?' Mark, 'Is not this the carpenter?' From the oldest Gospel we have definite evidence that Jesus, according to the national custom that every Jew should have a trade, followed his father's calling.

23. **τὴν παραβολήν.** More properly a 'proverb' (*παροιμία*): but the Greek *παραβολή* is used to denote (1) a parable (in the modern sense), (2) a short proverb or illustration, as here. The word in all cases involves the idea of setting one thing by the side of another (*παρα-*

βάλλειν). **Ἰατρέ, θεράπευσον σεαυτόν.** *θεραπεύω* is a technical Greek medical term, and this proverb from medicine is preserved by the physician Luke. The precise application is difficult to see. (1) The emphasis is on *σεαυτόν*: in the passage from Isaiah occur the words 'he has sent me to heal the broken-hearted.' The Nazarenes taunt Him with His poverty and humble position: before He can heal the miseries of the world He must shew His credentials, and raise His own position before He can raise others. (2) Others connect the proverb closely with the words which follow. The Nazarenes quote the proverb, but there is no emphasis on *σεαυτόν* which can include the fellow-townspeople of Jesus. The application of the proverb then will be, that as Jesus has been said to have worked miracles for others, He should help His own countrymen first. A similar taunt is addressed to Him on the cross, 'Thou who savest others, save Thyself,' xxiii. 39. **ὅσα...γενόμενα εἰς τὴν Καφαρναούμ.** 'All the things that we have heard have come to pass at Capernaum.' The preposition *εἰς* is used almost indifferently for *ἐν*. The moral obstacle of the unbelief of the Nazarenes rendered the working of miracles impossible, Mk vi. 5.

24. **οὐδεὶς προφήτης δεκτός.** Matthew adds that His own brethren and His own house rejected Him because He did not conform to the stereotyped ideas of the Messiah. 'A man is no hero to his own valet,' 'Familiarity breeds contempt' are proverbs expressive of the same idea. Mark and Matthew quote the proverb in another form 'A prophet is not unhonoured except in his own country.'

25—27. Jesus gives two examples of similar treatment of the prophet Elijah and Elisha in the Old Testament: 1 Kings xvii., 2 Kings v. They are preserved by Luke alone.

25. **ἔτη τρία καὶ μῆνας ἕξ.** The famine and drought lasted 2½ years, 1 Kings xviii. 1. But 3½ was the traditional duration of disaster amongst the Jews from the time of the persecution of Antiochus Epiphanes (Plummer).

26. **Σάρεπτα.** Zarephath, a city situated close to the Phoenician coast between Tyre and Sidon.

27. **ἐπὶ Ἐλισαίου.** *ἐπί* with the gen. means 'in the time of,' a classical usage.

28. **ἐπλήσθησαν πάντες θυμοῦ.** They were enraged because they were reminded that God's mercies had been vouchsafed to Gentiles in preference to His own people, and the evangelist of the Gospel for the Gentiles naturally records these allusions of Jesus.

29. **ἕως ὀφρύος.** Nazareth is built upon the side of a hill, and at the S.W. of the town there is an overhanging cliff about 40 feet high. The people sought to take the law into their own hands. Stoning was effected by hurling the victim from a rock, and if the fall was not fatal then stones were flung down, cf. 'Whoso shall fall on this stone will be broken': on several occasions 'they took up stones to cast at him,' John viii. 59, x. 31.

30. **διελθὼν διὰ μέσου.** The only sign vouchsafed to the Nazarenes was their inability to carry out their threat. It is not clear by what means Jesus rendered Himself immune from their violence. He never returned to Nazareth again, but made 'His own city,' Capernaum, the centre of His mission.

The Healing of the Demoniac at Capernaum. 31—37.

As this is the earliest of our Lord's miracles recorded by Luke it is well to consider (1) the character and conditions of Christ's miracles; (2) the place they occupy in His teaching.

(1) (*a*) The miraculous element cannot be eliminated from the Gospels. Christianity is founded upon the stupendous miracles of the Incarnation, Resurrection and Ascension, which ultimately can only be fully accepted by faith. The greater will involve the less, and belief in the resurrection of Jesus Christ carries with it a belief in the wonderful works of His ministry. (*b*) The miracles of Jesus may be classified according as they affected (i) Man (*α*) in his physical nature, e.g. healing of the paralytic, the blind, lame, etc., (*β*) in his mental and spiritual nature, e.g. the healing of demoniacs and lunatics; (ii) Nature, e.g. the turning of water into wine, the walking on the sea and stilling of the storm, and the feeding of the 5000 and 4000. (*c*) The evidence for all classes of miracles is equally strong in all the Gospels, for all four evangelists record, for instance, the feeding of the 5000; but in considering the details of the evidence in each case it must be remembered that the miracles are presented to us in the Gospels in language suitable to the conditions of the age of Jesus and reflect the ideas current at the time. (*d*) Jesus worked miracles under certain self-imposed limitations. Just as He appeared after His resurrection only to believers, so the working of miracles in His lifetime demanded certain conditions of faith and acceptance of His teaching in His hearers, Luke xi. 48. Elsewhere we

read that 'He could do no mighty works there because of their unbelief,' Mt. xiii. 58.

(2) The Greek words used for the miracles of Christ are an indication of the place they occupy in His teaching: (*a*) δυνάμεις, 'instances of His wonderful power,' and indications of His divine sonship; (*b*) σημεῖα, 'signs,' indications of the character of His Messiahship; (*c*) τέρατα (very rare), 'marvels or prodigies,' indicating the effect they produced on men's minds; (*d*) ἔργα, simply 'works,' confined to John, the closest companion of Jesus, who saw that there could be no consistent picture of Jesus, apart from His miracles, that no one can separate 'the wonderful words and the wonderful life from the wonderful works' (Illingworth). They are an essential part of His ministry, at once historically necessary and marked by a natural congruity with His mission. Jesus Himself puts the working of miracles in a secondary position: He refuses to use His power for display or self-assertion, and often imposes silence upon the recipients of His mercy (cf. vs. 41), who were drawn to Him in such numbers, since they felt that He possessed 'commanding authority' combined with extreme gentleness and an all-embracing sympathy.

31. **Καφαρναούμ**, 'village of Nahum.' The locality is uncertain, but various traditions favour two rival sites. (1) Tell-Hum, on the N.W. of the lake and on the highway of eastern trade; the points in favour of this site are its name, 'the ruined mound of Nahum,' and the existence of the ruins of a synagogue. (2) Khan-Minyeh, three miles further south, either in or close to the plain of Gennesaret, and not far distant from springs which Josephus associates with Capernaum. The following are the chief incidents connected with Capernaum in the Gospels: it was the home of Andrew and Peter (Mk i. 29), the scene of the call of Levi (Lk. v. 27), of the healing of the centurion's servant (Lk. vii. 1), of the cure of Peter's mother-in-law (iv. 38), of a paralytic (v. 18), of the casting out of an unclean spirit (iv. 33), of the great discourse in the synagogue on the bread of life (Jn vi.). **ἐν τοῖς σάββασιν.** In Greek a plural neuter subst. Greek festivals are commonly neuter plural: τὰ σάββατα does treble duty for a sabbath, sabbaths and a week; but the meaning sabbath vastly predominates.

32. **ἐν ἐξουσίᾳ.** Matthew and Mark add 'and not as the scribes,' who always appealed to the authority of the law and traditions: Jesus appealed only to the heart and conscience of His hearers.

33. **δαιμονίου.** Luke adds ἀκαθάρτου, as δαιμόνιον to a Greek was a neutral word and would only convey the idea of a spirit. Socrates said

that his life was guided by his δαιμόνιον. The Jews attributed all diseases, and more especially mental diseases, to the direct operation of evil spirits, usually in consequence of sin.

34. **Ἔα.** Probably not imperative of ἐάω but an interjection, which is common in the Greek tragedians, expressing horror. **τί ἡμῖν καὶ σοί.** A classical idiom common to Greek and Latin, 'What is there in common between us?' **ὁ ἅγιος τοῦ θεοῦ**, 'consecrated either to or by God': the expression occurs only here and in the parallel passage in Mark and in Jn vi. 69, cf. also Ps. xvi. 10.

35. **Φιμώθητι.** Probably a colloquialism borrowed from country life, lit. 'be muzzled,' cf. 1 Cor. ix. 9; Mk iv. 39. Strong metaphors generally have lost some of their original meaning in N. T., e.g. δέρω, σκύλλω, διχοτομῶ. **ῥίψαν.** Mark has σπάραξαν. Deliverance was attended by convulsions which, however, left the man uninjured, to the marvel of all who were present.

36. **Τίς ὁ λόγος οὗτος.** Either (1) the literal word of command to the evil spirit, or (2) more generally 'teaching,' cf. Mk i. 45. With the former ὅτι will mean 'that,' with the latter 'because.' **ἐξουσίᾳ καὶ δυνάμει.** ἐξουσία, 'word of authority'; δύναμις, 'power of healing.'

The Healing of Peter's Wife's Mother. 38, 39.

38. **Σίμωνος.** The first mention of Peter in Luke. His married life is referred to by Paul in 1 Cor. ix. 5. Mark says that Jesus was accompanied by James and John, Mk i. 29. **συνεχομένη πυρετῷ μεγάλῳ.** All three words are technical medical terms: fevers were distinguished as great or little.

39. **ἐπιστάς.** Matthew and Mark relate that He took her by the hand.

Miracles of Healing in the Evening. 40, 41.

After sunset the sabbath would be over, and the people would feel that there was no further danger of profanation. The Pharisees attacked our Lord for healing on the sabbath day. Miracles could not be of God worked by a man who profaned the sabbath. Seven miracles in all are associated with the sabbath; besides the two recorded in this chapter Luke mentions the man with the withered hand, vi. 6, the woman bowed down 18 years, xiii. 14, and the man with the dropsy, xiv. 1. John completes the seven, the paralytic at Bethesda, Jn v. 10, the man born blind, Jn ix. 14.

40. **τὰς χεῖρας ἐπιτιθείς.** Jesus healed by a word, by an act of

will, by being touched, by touching, but more often by laying His hands upon the sufferer.

41. **οὐκ εἶα αὐτὰ λαλεῖν.** He frequently enjoined silence even upon those whose sufferings were physical, much more so on demoniacs, as He did not wish to be proclaimed as the Messiah by the ministers of Satan.

42. **Γενομένης δὲ ἡμέρας.** Mark, *πρωὶ ἔννυχα λίαν*. **ἕως αὐτοῦ.** *ἕως* is not used as a prep. in cl. Gk. **κατεῖχον**, 'tried to detain him.'

43. **Καὶ ταῖς ἑτέραις πόλεσιν.** The people of Capernaum had no monopoly of His presence. **τὴν βασιλείαν τοῦ θεοῦ.** Matthew alone uses the more familiar phrase, kingdom of heaven (*τῶν οὐράνων*). *βασιλεία* may have all or any of the following meanings: kingdom, reign, sovereignty, rule, but its essential idea is the realization of the rule of God. It is impossible to confine or define precisely the limits of the meaning of the expression, but it is certainly independent of all local conditions, and not confined in respect of time or place or people. Two conceptions stand out prominently in the Gospels. On the one hand the kingdom is represented by our Lord as imminent and coming amid a world-wide catastrophe; this is its apocalyptic aspect (see note on x. 12). On the other it is presented (1) as the sphere into which man can enter by cooperating with the Divine will, 'Thy will be done in earth as in heaven,' (2) as an invisible spiritual force, with an outward and visible form in the Church of Christ, with definite requirements in its members (vid. Sanday, *Outlines of the Life of Christ*, pp. 76—91).

44. **τῆς Ἰουδαίας.** Luke alone amongst N.T. writers uses Judaea for the whole of Palestine, the country occupied by Jews, so i. 5, vi. 17, vii. 17.

The Call of the First Disciples. v. 1—11.

1. **τὴν λίμνην Γεννησαρέτ.** Luke correctly calls it a lake, and only here calls it the lake of Gennesaret, Matthew and Mark the sea of Galilee, John the sea of Tiberias (once). In the O.T. it was called the sea of Chinnereth (Josh. xii. 3) from its likeness in shape to a harp. This name may be preserved in a corrupted form in Gennesaret, but the word may mean 'Prince's garden.' The latter is more in keeping with the extreme beauty of its plain. The extreme length of the lake is 13 miles, its extreme breadth seven; it lies over 600 feet below the level of the sea, 'a beautiful sheet of water set deep in a vast basin amongst the hills.' Twelve or more flourishing towns stood on its

shores, while its surface was alive with fishing boats in the time of Christ. To-day it retains its natural beauty, but most of its towns have perished, though Tiberias still has a population of 4000.

2. **οἱ δὲ ἁλεεῖς.** Mark and Matthew say that Andrew and Simon were fishing at the time of their call. Both Simon and Andrew (whom Luke does not mention) had been disciples of John and had been long known to Jesus. It was Andrew who first recognised Jesus as the Messiah and brought Peter to Jesus, Jn i. 40—42; hence it is fitting that Andrew's day (Nov. 30) should be the first saint's day in the Christian year and be especially associated with the spread of the Gospel amongst the heathen. They were now definitely called with the sons of Zebedee, and received their commission as disciples of Jesus. **ἔπλυνον.** Three words for washing are found in the Gospels: *νίπτω* used of washing a part of the body, *λούω* of washing the whole, and *πλύνω* of washing any object.

3—9. The miraculous draught of fishes. Luke alone records this incident and connects it with the call of Peter. The miracle consisted not in the number of the fish, but in the occasion of their capture at the bidding of Jesus. Similar miracles mark both the call and the re-call or reinstatement of Peter (Jn xxi. 1—14). Peter was the leader of the inner circle of our Lord's disciples and acts as the spokesman of the rest, as at the raising of Jaeirus' daughter, and the Transfiguration. In his character he displays sincerity and love dominated by strong and momentary impulse and the heightened contrast of devotion and desertion, as is shewn in his great confession, his betrayal, and his walking on the sea. The absence of any reference in Mark to the miraculous draught of fishes, here represented as the crisis in Peter's life, and in Luke to any post-resurrection appearance of Christ in Galilee, have led some to conclude that Luke has misplaced the account given in John xxi.

3. **ἐμβάς.** On the occasion of the delivery of the parable of the sower also Jesus taught sitting in a boat, Mk iv. 1. **ἐπαναγαγεῖν.** *ἀνάγεσθαι*, 'to put out to sea,' *ἐπανάγειν*, 'to return to sea.'

4. **Ἐπανάγαγε** to Peter who was steering, **χαλάσατε** to all in the boat.

5. **Ἐπιστάτα.** Luke alone uses this word and always of addresses to Christ instead of the Jewish 'Rabbi.' *ἐπιστάτης* implies a position of authority, not merely of a teacher. **ἐπὶ δὲ τῷ ῥήματί σου,** 'relying on thy word.' The whole import of the miracle depends on these words, in which Peter shews at once his faith and his obedience.

6. **πλῆθος ἰχθύων πολύ.** 'Shoals of fish sometimes cover an acre or more on the surface of the lake in one dense mass.' The miracle belongs to the class of miracles associated more directly with a didactic purpose—and is in fact an acted parable, designed to teach the new disciples that they could become fishers of men, and after trial by perseverance and faith, gather men within the mesh of the Gospel (cf. Mt. xiii. 47).

7. **τοῖς μετόχοις.** The occupants of the other boat are described as *μέτοχοι* (vs. 7) and *κοινωνοί* (vs. 10). As far as there is any distinction intended in meaning, *κοινωνοί* emphasizes united fellowship, *μέτοχοι* separate partnership, Heb. x. 33.

8. **Ἔξελθε ἀπ' ἐμοῦ.** Peter felt probably for the first time the full effect of being in the presence of the Master, and his first feeling is a conviction of his own sinfulness in the presence of the sinless Christ. There is no sense of terror as in the case of Gideon and Manoah, but more an utter sense of weakness and incapacity as is shewn by Moses, and especially Isaiah, when called to their life's work, Ex. iii. 11; Is. vi. 1. The change from *ἐπιστάτα* to *κύριε*, 'O Lord,' is significant of the conviction of the holiness as well as of the power of Christ.

10. **Ἰάκωβον καὶ Ἰωάνην.** Luke implies what Mark and Matthew definitely state, that Jesus called them. Mark tells us that they left their father Zebedee with the hired servants, thereby implying that they were in better circumstances than the rest. Jesus in Luke's narrative continues to address Peter only. **ἀνθρώπους ἔσῃ ζωγρῶν.** The words and the order of the words are very important. *ζωγρεῖν* = to capture alive. The analytical tense emphasizes the permanence of their new calling.

The Healing of a Leper. 12—16.

Luke omits the call of the whole band of disciples, and the call of Matthew probably preceded this act of healing. Matthew says that it followed the descent of Jesus from the Mount after the delivery of the sermon recorded Mt. v.—vii.

12. **πλήρης λέπρας.** Lepers who had been pronounced unclean by the priests were excluded from walled towns, but when the leprosy covered the whole body they were pronounced clean and allowed to mix with other people, Lev. xiii. 12, 13. This detail, given only by Luke the physician, accounts for the presence of the leper in one of the cities. Leprosy has its origin in the East and did not spread to Europe until after the Roman conquest. Elaborate details are given in the

code of Leviticus (xiii., xiv.) in connection with the disease. The surest signs of leprosy were the turning of the hair white and white spots upon the flesh. Lepers were compelled to remain outside the towns with rent clothes and the upper lip covered, and to cry 'Unclean, unclean,' at anyone's approach, and similar rules are in force to-day. The disease had a moral significance and was regarded as 'the stroke of God' (cf. the case of Miriam, Num. xii. 10). Leprosy had spread into England as early as the Norman conquest. The leper hospital at Canterbury was founded in 1096, and very many churches have the lepers' window. **ἐὰν θέλῃς δύνασαί με καθαρίσαι.** The leper did not doubt the power but only the willingness of Christ. *ἐθέλω*, except in a few phrases, e.g. *ἐὰν θέλῃς*, is the classical form of *θέλω*. *καθαρίζειν* is used of the 'cleansing' of leprosy; *ἰᾶσθαι* and *θεραπεύειν* usually of the 'healing' of other diseases, vid. inf. xvii. 15.

13. **ἐκτείνας τὴν χεῖρα.** The touch of the leper made Jesus ceremonially unclean, but the man's faith demanded the Saviour's touch. The whole scene illustrates most clearly the attitude of Jesus to the Jewish law. The great principle of love was to be obeyed before minute rules and regulations, but Jesus studiously observed the Jewish regulations unless they were in conflict with the higher principle. Thus He commanded the leper to fulfil all the requirements of ceremonial cleansing.

14. **μηδενὶ εἰπεῖν.** Mark adds the strong expression *ἐμβριμησάμενος ἐξέβαλεν αὐτόν*. The reasons for this and the injunction of silence are not perfectly clear, but they were probably due to a desire (1) to comply with the law as far as possible now the cure was completed, to prevent the man from touching others until he had been pronounced clean by the priest, and possibly to avoid for Himself being compelled to undergo Levitical quarantine; (2) to avoid drawing attention to the miracle and raising popular excitement and enthusiasm. Similar injunctions to silence were given to Jaeirus (viii. 56), to ten blind men (Mt. ix. 30), to a deaf and dumb man (Mk vii. 36); on one occasion—the healing of the Gadarene demoniac—the reverse was the case (viii. 39). **δεῖξον σεαυτόν**, note the change to direct narrative. **καθὼς προσέταξεν Μωυσῆς.** Lev. xiv. 1—32. The ceremonies lasted a week and involved considerable expense, but substitutions were permitted in the case of poverty. **εἰς μαρτύριον αὐτοῖς.** *αὐτοῖς*, i.e. the priests. The sacrifice offered by the leper was the testimony at once (1) that he was cured by Jesus, and (2) that Jesus had bidden him to fulfil the law.

15. **διήρχετο δὲ μᾶλλον ὁ λόγος.** Mark gives the reason: the leper had published his cure abroad. **συνήρχοντο...πολλοί.** These editorial notes of Luke, giving general accounts of miracles, occur iv. 40, vi. 18, vii. 21.

16. **αὐτὸς δὲ ἦν ὑποχωρῶν...καὶ προσευχόμενος.** It is one of the marked characteristics of Luke's style that he uses *αὐτός* in place of *Ἰησοῦς*. Possibly Jesus was spoken of by His disciples by this title—as was the case with Socrates (Aristoph. *Nub.* 218) and Pythagoras. For the reference to prayer see iii. 21. Jesus sought retirement to escape from a dangerous popularity, based not upon His teaching but merely upon His miracles.

The Healing of a Paralytic. 17—26.

17. **Φαρισαῖοι.** This is the first occasion on which Luke mentions the Pharisees, and we find them in opposition to Christ. They formed the religious party of national patriots. The essence of their religion consisted in accurate knowledge and scrupulous observance of the law and the great body of tradition which had grown up around it. In doctrine they believed in the immortality of the soul, the existence of angels and punishment after death. Their patriotism centred round the Messianic expectation of a king who would rid them of the hated foreign yoke and make Jerusalem the capital of the world. They took up an attitude of hostility towards Jesus since His teaching struck at the root of their most cherished convictions. As the teaching of Jesus gained ground the hatred of the Pharisees increased, until they resolved to bring about His death. The Pharisees and Jesus presented two conceptions of the religious life, two motives of service. The Pharisees conceived of religion as obedience to law, of God as a lawgiver and judge, and of service as a matter of formal and correct observances which would meet with reward. They had a standard of life which could be reached by outward observance and even exceeded by works of supererogation, and they reached it and were self-satisfied. Jesus taught that religion consisted in obedience to the inner spirit of the law and the great principle that God was the loving Father not of Jews only, but of mankind, that His gifts to man were of free grace, and that no man could keep as it were a debit and credit account of his soul with God. Jesus' standard of life can never be attained to perfection, and therefore the followers of Christ could never rest satisfied with themselves (cf. the parable of the publican and the Pharisee, Luke xviii. 10—14).

νομοδιδάσκαλοι. The word occurs only here in the Gospels, but it is practically a synonym for *οἱ γραμματεῖς*, Heb. Sopherim. The scribes were a religious lay order, closely connected with the party of the Pharisees. Their great strongholds were the synagogues, where they expounded the law and were looked upon with great respect. They had superseded the priestly order as the preachers and teachers of Judaism, and the greatest theologians of the day were the heads of the rival schools of opinion (e.g. Hillel and Shammai). They had become by the time of Christ the dominating influence in popular religion, but originally they had been copyists, editors and interpreters of the Scripture, and owed their existence to Ezra. **Ἰουδαίας καὶ Ἰερουσαλήμ.** In Galilee there would not have been such hostility to Jesus, but scribes and Pharisees came from Jerusalem to stir up popular hatred against Him and to find evidence for accusations (Mk iii. 22, vii. 1). The mention of the scribes from Jerusalem affords striking evidence of the early Judaean ministry described by John i.—v. **Κυρίου.** *Κύριος* without the article means 'Jehovah,' with the article it is always used of Jesus Himself, 'the Messiah,' and is especially characteristic of Luke's style. **αὐτόν.** The subject and not the object of *ἰᾶσθαι*, 'for Him to heal.'

18. **παραλελυμένος**, a more correct medical term than *παραλυτικός*, used by Matthew and Mark. Mark tells us that there were four bearers, and that the house and the doorway were thronged with people.

19. **ποίας**, sc. *ὁδοῦ*. For this use of the genitive of place cf. xix. 4 *ἤμελλεν ἐκείνης διέρχεσθαι* and the adverbs *ποῦ*, *οὗ*. **διὰ τῶν κεράμων καθῆκαν.** Mark states more precisely that the bearers made a hole in the flat roof. Some have thought that the paralytic was let down through the usual opening in the centre of the courtyard. This would be true of a Greek or Roman, but not necessarily of a Jewish house. **κλινιδίῳ.** *κράβαττος* Mk, Lat. grabatus.

20. **αὐτῶν.** Again the miracle is the response to the faith not only of the sufferer but of the bearers. **ἀφέωνται.** Matthew and Mark have *ἀφίενται* pres. indic. *ἀφέωνται* is a Doric form of the perf. pass. *ἀφεῖνται*, and is found elsewhere in the N.T. only in Lk. vii. 47—48 and 1 Jn ii. 12.

21. **Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας;** An accidental Iambic line. In classical Greek *βλασφημία* signifies slander or a word of evil omen; in Biblical Greek it generally denotes contemptuous profanation in word or deed against God or against men or even buildings connected with God and His worship, Mt. xxvi. 65.

22. **διαλογισμούς.** 'Thoughts' rather than 'discussions,' as is shewn by the words **ἐν ταῖς καρδίαις.**

23. **τί ἐστιν εὐκοπώτερον.** All three Synoptists have the rare word *εὔκοπος* = capable of being done with easy labour. Cl. Gk would require *πότερον...ἤ* instead of *τί...ἤ*.

24. **ὁ υἱὸς τοῦ ἀνθρώπου.** The phrase is only used by Christ of Himself. He is never spoken of or addressed by this title in the Gospels, but cf. Acts vii. 56. It is impossible to limit its meanings. In the Psalms it is used of the ideal man (viii. 4): it is the title by which Ezekiel is always spoken of, though not by himself. In Daniel (vii. 13, 14), the fountain head of Jewish Apocalyptic literature, we find the first hint of its Messianic use. In the book of Enoch it is distinctly used of the promised Messiah. We cannot avoid the conclusion that Jesus used it of Himself as the Messiah, and as the representative man embodying in Himself the human race, and as linked to humanity by an infinite sense of brotherhood. **Σοὶ λέγω, ἔγειρε.** Jesus had actually done the harder thing in forgiving the man's sins, but the Pharisees regarded the visible healing of his physical infirmity as evidence of greater power, which could be tested by their own eyes. The practical teaching of Christ must not be lost sight of. If Jesus could perform the greater miracle of healing the man's soul, *a fortiori* He could perform the lesser miracle of healing his body.

25. **παραχρῆμα ἀναστὰς ἐνώπιον.** All three words, and more especially the first, are characteristic of the style of Luke; just as Mark has his favourite use of *εὐθύς*, Luke has *παραχρῆμα*. **ἄρας ἐφ' ὃ κατέκειτο.** He now carried the bed which had carried him (Farrar). **δοξάζων τὸν θεόν.** Luke frequently uses this phrase, the other evangelists sparingly, so vii. 16, xiii. 13, xvii. 15, etc.

26. **Εἴδαμεν** is a mixed form of the aorist.

The Call of Levi. 27—32.

27. **ὀνόματι Λευείν,** to be identified with **Ματθαῖος** (Mt.). It is probable that Matthew was the name given to Levi as an Apostle just as Simon is called Peter. **καθήμενον ἐπὶ τὸ τελώνιον.** Levi was an exciseman or customs-officer, and was employed at a customs-house (*τελώνιον*) on the great commercial route from the coast to Damascus, which passed along the shore of the lake and near Capernaum. The dues were probably collected for Herod, and Levi was not in the service of the Roman government. Though there is no indication that Levi, like

the other Apostles recently called, was a disciple of John, he must have been previously acquainted with Jesus.

28. **καταλιπὼν πάντα**, characteristically added by Luke, implying that he finally abandoned his calling as a *τελώνης*.

29. **ἐποίησεν δοχὴν μεγάλην**. The phrase is peculiar to Luke (cf. xiv. 13), who alone makes it quite clear that the feast was given in Levi's house.

30. **ἐγόγγυζον**, an onomatopœic word confined to Luke's account, cf. xv. 2 and xix. 7. **οἱ γραμματεῖς αὐτῶν**, 'their scribes,' i.e. the scribes of the Pharisees' party. **Διὰ τί...ἐσθίετε**. In the parallel accounts the disciples are asked why Jesus sat at meat with tax-gatherers and sinners; here the question is addressed to them directly, but Jesus answers for Himself alone.

31. **οἱ ὑγιαίνοντες**, one of the popular aphorisms which Jesus uses in a new relation. *ὑγιαίνω* is perhaps more natural for a physician to use than *ἰσχύω* used by the other Synoptists. Matthew adds, 'Go ye and learn what that meaneth, I will have mercy and not sacrifice.'

The Question of Fasting. 33—39.

Mark associates the disciples of John with the question, Matthew confines it to the Pharisees.

33. **νηστεύουσιν πυκνά**. Only one fast was legally enjoined—the day of atonement—but tradition had added to the law, and the strict Pharisees fasted twice in the week (Lk. xviii. 12).

34. **τοὺς υἱοὺς τοῦ νυμφῶνος**. Jesus, as often, answers one question by another. The word *νυμφών* occurs in all three parallel accounts and nowhere else in the N.T. The phrase, 'children of the bridechamber,' is a Hebraism, cf. son of peace x. 6. For the termination *-ων*, signifying a definite locality, cf. *παρθενών*.

35. **καὶ ὅταν ἀπαρθῇ**. *καὶ* either introduces a fresh sentence or is resumptive—yea. *ἀπαρθῇ*, like *νυμφών*, occurs in all three accounts. *ὅταν*, with the aorist subj., is equivalent to quum with fut. perf. in Latin, lit. 'When the bridegroom shall have been taken away.' **τότε νηστεύσουσιν**. The change from 'can ye make them fast' to 'they will fast' is very important. Compulsory fasting is valueless. When Jesus is dead,—and this is the first definite hint He gives of the end,—the fasting of His disciples will be natural and spontaneous. Some are of opinion that the resurrection of Christ from the dead makes fasting needless, but the majority consider that the age of Christianity awaiting the return of Christ is meant by *ὅταν ἀπαρθῇ*.

36—39. The two short parables must be interpreted closely in connection with the discussion on fasting which they are intended to illustrate, and it must be remembered, too, that Jesus was sitting at a feast and perhaps noticed the contrast between the rich garments of the Pharisees and the poor garments of the others. Wine skins and new and old wine also would be in evidence, and He draws His lesson from what was visible to His hearers. Parables were designed 'to arrest attention and provoke a search.' The exact teaching of the parable, however, is not precisely clear. This much is certain, that the ideas of the Pharisees and of the disciples of John in relation to fasting were radically different from the teaching of Christ, and it was useless to harmonize them. The Pharisees and John's disciples, who held old traditional views of the Messiah's kingdom, cannot take patches from the new order and attach them to the old. This would result in the spoiling of both old and new. The second parable goes still further: You cannot infuse the whole spirit of the new into the old system. The result is even worse, the old skins are destroyed and the new wine is absolutely lost.

The parables illustrate clearly what has been said above of the attitude of Jesus to the Pharisees: (1) He regarded any fusion not only as hopeless but impossible; (2) He respected the old traditions in their proper place; (3) the association here with John's disciples shews how 'the least in the kingdom of heaven is greater than he.'

36. **ἀπὸ ἱματίου καινοῦ σχίσας.** Mark says 'no one sews on a patch of unbleached cloth.' (*οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει.*) Luke heightens the folly of the action. No one would tear a piece from a new garment to patch an old. **καὶ τὸ καινὸν σχίσει...οὐ συμφωνήσει τὸ ἐπίβλημα.** Note the change of subject. 'Both he will rend the new garment and the piece from the new will not agree with the old.' *καινός*, Lat. recens = new, fresh in quality, as opposed to *παλαιός*, Lat. vetus = old and worn-out. *νέος*, Lat. novus = new in point of time and substance as opposed to *ἀρχαῖος*, Lat. antiquus = old or aged. The words are correctly used in the parables: *νέος* of the wine, *καινός* of the garment and the skins.

38. **οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον**, 'new wine must be put into fresh wineskins.' The verbal adj. in Greek can be constructed personally or impersonally; here the impersonal construction is used, and *οἶνον* is the acc. dependent on *βλητέον*. *ἀσκοί*, a complete goatskin was used and is used in the East for water or wine, and the neck of the animal becomes the neck of the bottle.

39. **Οὐδεὶς πιὼν παλαιὸν.** Added by Luke to the two parables, it marks a sympathetic concession to Jewish feeling. Luke does not say 'the old is better,' but 'the old is good.' Jesus does not touch upon the comparative merits of the old and new systems, but admits that those who have been used to the old wine have a natural taste for it.

The Disciples in the Corn-fields. vi. 1—5.

The miracles worked by Jesus upon the sabbath day have already been mentioned, iv. 31—44. The present passage introduces the definite teaching of Jesus on the sabbath, as on the previous occasion His action had passed unchallenged. In the meantime hostility had grown, and now His enemies dogged His steps. In its original design the divine institution of the sabbath was intended to guarantee rest for man and leisure for the worship of God. But the dread of profanation in later Jewish history since the return from the exile had tended to increase, and the sabbath was now rigidly protected against the minutest abuse by an elaborate code of restrictions regulating the most petty details. In the Mishna there are 39 prohibited actions specially mentioned, amongst which are included 'reaping, winnowing, threshing, splitting two threads, tying a knot, etc.' It was inevitable that other subjects of controversy should arise, e.g. the plucking of the ears of corn, vi. 1—11; the references to the treatment of cattle on the sabbath, xiii. 15, xiv. 5; and to the ceaseless sustaining providence of God Himself (Jn v. 17). In general Jesus appeals to the principles of love and mercy, as superior to the ceremonial law. The exact points in His arguments will be seen in the notes.

1. **ἐν σαββάτῳ.** A large number of MSS. add *δευτεροπρώτῳ*. The phrase does not occur anywhere else in ancient literature, and two excellent MSS. (ℵB) omit it, but it is difficult to understand how such a strange expression could have crept into the text, and as a rule a very hard reading has great claims to genuineness. The time is obviously spring, and if the word is to be retained it may possibly be a term for the first sabbath of the ecclesiastical year, which began in spring, while the civil year began in autumn. **ἔτιλλον.** The disciples were walking along a field path and (1) plucked the ears of corn as they went, this constituted the offence of reaping, (2) and rubbed them in their hands (mentioned only by Luke), which amounted in the eyes of the law to threshing and winnowing.

2. **Τί ποιεῖτε.** In Luke the question is addressed to the disciples,

in the parallel account the charge against the disciples is addressed to Christ.

3. **Οὐδὲ τοῦτο.** Tr. 'Have ye not read even this which David did?' The parallel accounts put the expression in the form of an indirect question, *τί ἐποίησεν*. The translation of *τοῦτο* makes the Greek relative ὅ clear in English. For the incident see 1 Sam. xxi.

4. **τοὺς ἄρτους τῆς προθέσεως,** 'the loaves of the setting forth,' first called the shewbread by Coverdale, elsewhere called in the O.T. bread of the face,' 'perpetual loaves' (alluding to the unbroken continuity of their presentation in the holy place). Twelve wheaten loaves were placed on a golden table in the holy place every sabbath, and when the fresh loaves were presented, the old loaves were consumed in the holy place by the priests, Lev. xxiv. 9. As often was His custom, Jesus convicts the Pharisees out of their own mouths; if they commended the eating of the sacred loaves on the sabbath by their national hero, *a fortiori* they should not blame Jesus's disciples for plucking a few ears of corn.

5. **Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.** Matthew gives two additional arguments: (1) The priests were exempted from the rule of breaking the sabbath in offering sacrifices, and His authority was greater than the temple. (2) If only the Pharisees appreciated the meaning of the oft-quoted maxim, 'I will have mercy and not sacrifice,' they would not have attacked Jesus's innocent disciples. Mark adds a still more striking expression, 'The sabbath was made for man and not man for the sabbath'; not to be an extra burden, but a blessing and relief from toil. All three evangelists add the final argument. The Son of Man has the right to dispose of the sabbath. Jesus the representative man has the right to regulate the use of an institution designed to be a blessing to all mankind. In Codex Bezae, preserved in the University Library at Cambridge, a remarkable passage follows the illustration from the O.T. It is an isolated saying of Jesus, and many such must have been preserved which are not incorporated in the Gospels but yet may be genuine: 'In the same day, observing one working on the sabbath, He said to him, O man, if thou knowest what thou doest, thou art blessed: but if thou knowest not, thou art accursed, and a transgressor of the law.' At least the passage harmonizes with the higher teaching of Christ on the sabbath: if the man was working in obedience to the higher moral law, he was acting rightly, but if thoughtlessly he was merely a sabbath-breaker. The observance of the English Sunday is based on the two great principles of rest and worship coupled

with the freedom of the individual conscience, but there is no historical connection between the Jewish sabbath and the Christian Sunday.

The Paralytic Healed on the Sabbath Day. 6—11.

There are no exact details of time and place in any of the Synoptic narratives. Luke alone mentions that the hand was the right one and that the Pharisees were filled with mad fury.

7. **παρετηροῦντο**, 'they watched closely' (*παρά*). **θεραπεύει.** If the present is read the question refers to Christ's habitual practice: if the future, to His action on this occasion. **ἵνα εὕρωσιν.** The subjunctive has taken the place of the optative for most purposes in Hellenistic Greek.

8. **ξηρὰν ἔχοντι τὴν χεῖρα**, 'the man who had his hand withered.' (1) The adj. is in the predicative and not attributive position. (2) The article is invariably used to represent 'my,' 'thy,' 'his,' when the object is directly connected with the verb.

9. **Ἐπερωτῶ.** With His constant practice He poses His questioners with a question referring to their own practice. The law permitted any action calculated to save any life which was in danger. Matthew gives the further instance of a sheep in a pit (xii. 11, 12; Lk. xiii. 15, xiv. 5). Jesus teaches that to refuse to do good is to do evil.

10. **περιβλεψάμενος.** Matthew adds 'with anger and grieved at the callousness of their hearts.'

11. **ἀνοίας**, 'mad frenzy.' **τί ἂν ποιήσαιεν.** The opt. with *ἄν* is peculiar to Luke's style, see iii. 15.

The Appointment of the Twelve. 12—16.

The appointment of the twelve is distinct from their call and marks their definite selection from amongst the disciples of Jesus for a special mission. In Matthew their appointment introduces the charge to the twelve, in Mark it is quite independent, and in Luke introduces the sermon on the level place. Four lists in all are preserved in the Synoptic Gospels and the Acts; the following points are worthy of notice: (1) The lists seem to fall naturally into three groups of four; and in each list the first name of each division is the same: Peter, Philip, and James the son of Alphaeus; and in each case Judas Iscariot, the only Judaean in the band, stands last of all, while no other name keeps the same order throughout. (2) The first four apostles were all of Bethsaida, while the first three form an inner circle closely and intimately related to Christ, viii. 51, ix. 28; Mt xxvi. 37. Of the 313

references to the apostles in the N.T. 182 are to Peter, 21 to James, 50 to John, and 9 to Andrew, 262 in all to the first division of the disciples: the second division claims 27, and the third 24, 19 of which are confined to Judas Iscariot.

12. **Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις.** Characteristic introduction of Luke to a fresh narrative. **τὸ ὄρος.** General not specific. The mountain region W. of the lake. **προσεύξασθαι.** The appointment of the twelve was preceded by a vigil of prayer, cf. iii. 21 note. **προσευχῇ** can only mean 'prayer,' the meaning 'house of prayer' which the word bears elsewhere (Acts xvi. 13) is utterly unsuitable here. **διανυκτερεύων.** The prayer was continuous throughout the night.

13. **τοὺς μαθητὰς αὐτοῦ,** 'His disciples (learners)': those whose chief duty and privilege was to learn from their Master. **ἐκλεξάμενος,** 'choosing for himself' (mid.): only in *ἐπιλέγω, ἀντιλέγω, προλέγω* and *διαλέγομαι* does *λέγω* have its ordinary meaning of speaking, all other compounds of *λέγω* imply selection. **ἀποστόλους.** In the Gospels the disciples are usually called simply the twelve, but here all four lists mention the title of apostles: Luke and Paul use the title frequently. In its simple sense it means an accredited or representative messenger, but Paul shews that it had acquired a special significance, and the marks of an apostle are (1) that he should have personally known and seen Jesus, (2) that he has a right to maintenance at the expense of the churches. Mark adds that Jesus chose the twelve for a threefold purpose: (1) to be His constant companions, (2) to preach the gospel, (3) to work miracles of mercy.

14. **Πέτρον** = 'rock,' for which the Aramaic equivalent is Cephas. Henceforth Luke always calls him Peter (see above, iv. 38). **Ἀνδρέαν.** Only mentioned here by Luke: while Andrew does not seem to have been so closely associated with Jesus as Peter, James and John, yet he would naturally have accompanied his brother Peter (Mt. x. 2). From John we learn that Andrew was the first of the future apostles to recognize the Messiah (Jn i. 41), that he told Jesus of the presence of the lad with the loaves and fishes at the feeding of the 5000 (vi. 8), and of the presence of the Greeks desirous to see Him (xii. 22). Andrew is the patron saint of Scotland. **Ἰάκωβον καὶ Ἰωάνην.** The order is correct, as James was the elder. They were sons of Zebedee and Salome, in all probability the sister of the Virgin. Mark adds the title by which they were known, Boanerges, which he interprets as 'sons of Thunder,' but there is no other reference to it in the N.T. The meaning is obscure, but it probably marks the union of passionate and vehement

zeal with what was gentle and loving in their character. They are mentioned together on three occasions: (1) as forbidding a man to cast out devils in the name of Jesus, Mk ix. 35; (2) as wishing to call down fire upon the churlish Samaritans, Lk. ix. 54; (3) as asking through their mother for special positions of honour in Christ's kingdom, Mt. xx. 21. James was the first to suffer martyrdom, at the hands of Herod Agrippa, Acts xii. 2. He has always been especially revered by the Spaniards, and his name is frequently found in the names of Spanish towns—Santiago, etc. For other references to John, the disciple whom Jesus loved, cf. Jn xiii. 23, xix. 26; Acts iii. 3, iv. 13. **Φίλιππον.** We learn from John that Jesus called him (Jn i. 43), that He asked Philip whence He should buy bread for the 5000 (Jn vi. 5), that in response to Philip's question, 'Shew us the Father,' Jesus gently rebuked him, Jn xiv. 8. He is, like Thomas, an honest follower who is not afraid to ask for confirmation of his faith. **Βαρθολομαῖον** = 'son of Talmai': in all probability to be identified with Nathanael, as both are associated with Philip, and John makes no mention of Bartholomew and the Synoptists no mention of Nathanael. John tells us that Philip brought Nathanael to Jesus (Jn i. 45—51), and Nathanael's is the earliest confession to Christ recorded in the Gospels. Bartholomew's name has been particularly associated with hospitals, and his day, Aug. 24th, will always be remembered for the massacre of the Huguenots in Paris by the party of the Duc de Guise, 1572.

15. **Μαθθαῖον καὶ Θωμᾶν.** These are associated together; nothing is known of Matthew beyond the story of his call. John shews us that Thomas, called Didymus (twin), was (1) full of ardent love (Jn xi. 16), (2) slow to understand (Jn xiv. 5), (3) slow to believe (Jn xx. 25), (4) firm when convinced (Jn xx. 28). **Ἰακώβον Ἁλφαίου.** To be distinguished from James the son of Zebedee and the brother of the Lord, the writer of the epistle and first bishop of Jerusalem: probably identical with James the Little, mentioned as the son of Mary and of Clopas (Mk xv. 40). **Σίμωνα τὸν...Ζηλωτήν.** Matthew and Mark call him *τὸν Καναναῖον*, best translated the Cananaean, a Greek form of the Aramaic Kanan = **Ζηλωτής.** He was possibly called the Zealot because he belonged to the extreme nationalist party who were responsible for the majority of the revolts against the Roman government.

16. **Ἰούδαν Ἰακώβου** = 'Judas, son of James,' to be identified with **Θαδδαῖος** (Mt. and Mk). Matthew also gives another name **Λεββαῖος.** Referred to once by John (xiv. 22). **Ἰσκαριώθ** probably means 'man

of Kerioth,' a place in Judah, mentioned in Josh. xv. 25. He is called the son of Simon Iscariot, which confirms this view. Nowhere in the Gospels is he known as Judas the Traitor, but all three Synoptists mention that 'he became a traitor' (Luke *ἐγένετο προδότης*). John (xii. 4—6) tells us that he was the treasurer of the band of disciples. The treachery of Judas will be discussed later.

The Gathering of the Multitude. 17—19.

17. **ἐπὶ τόπου πεδινοῦ.** Not 'on the plain,' but 'upon a level spot.' This may have been (1) a level place on the mountain: this explanation has the advantage of enabling the following discourse of Luke to be identified with the sermon on the mount; (2) a level place at the foot of the mountain which would form a more natural place for miracles of healing. **ἀπὸ πάσης τῆς Ἰουδαίας.** Mark adds 'from Idumea and from beyond Jordan.'

18. **ἀπὸ πνευμάτων,** 'were healed from unclean spirits,' if the prep. is to be taken with *ἐθεραπεύοντο*: taken with *ἐνοχλούμενοι ἀπό* is equivalent to *ὑπό*, 'troubled by.'

The Sermon. 20—49.

It is impossible to come to a definite conclusion upon the identity of the sermon with the longer but very similar sermon recorded by Matthew (v.—vii.). The more the Gospels are studied the clearer becomes the evidence that the evangelists used collections of sayings of Jesus, and the Gospels themselves testify that it was the custom of Jesus to use the same expressions and aphorisms again and again. Such utterances as these must have fallen from the lips of Christ on many occasions in His ministry. The majority of commentators consider that (1) Matthew and Luke are drawing from one common source, and that they both give the records of a continuous discourse, (2) that the sermon is not the composition of each evangelist from a number of detached sayings, (3) but they both had access to a document containing a short sermon which forms the nucleus, and to documents containing similar sayings of Christ, and that Luke used documents independent of Matthew. In detail there are (1) 17 verses in Luke parallel to the sermon on the mount in Matthew; (2) there are 35 verses in the sermon on the mount which find parallels in detached sayings in other parts of Luke's Gospel; (3) two verses in Luke's

sermon are identical with two detached sayings in Matthew; (4) three verses in Luke have no parallel in Matthew; (5) 41 verses in Matthew have no parallel in Luke. The plan of the discourse in each Gospel is the same.

1. The qualifications of the members of the new kingdom, Lk. 20—26; Mt. v. 1—12.

2. The duties of the new members of the kingdom, Lk. 27—45; Mt. v. 13—vii. 12.

3. Judgment awaiting the members of the kingdom, Lk. 46—49; Mt. vii. 13—27.

The main differences in detail are explained by the different objects and readers of the two Gospels. (1) Matthew, writing for Jewish readers, records the teaching of the new lawgiver upon the Mosaic law and the principles to be applied to it. Luke, writing for Gentiles, naturally omits that which is applicable only to Jews. (2) Matthew emphasizes strongly the contrast between formalism and reality, and the false righteousness of Pharisaism and the true righteousness of the kingdom of heaven, while the law of love is brought out by a contrast between the old and new. In Luke's narrative the law of love is the central idea of the Gospel, and in so far as there is a contrast it is the universal contrast applicable to all ages between the spirit of selfishness and the spirit of love.

20. **εἰς τοὺς μαθητάς.** To be taken closely with *ἐπάρας τοὺς ὀφθαλμούς*. In both Matthew and Luke the discourse is addressed to the disciples and not to the masses. **Μακάριοι οἱ πτωχοί.** In Matthew there are eight beatitudes in the 3rd person, in Luke four in the 2nd person, balanced by four 'woes.' In Matthew poverty is qualified by 'in spirit,' 'hunger' by 'after righteousness.' Luke pronounces blessings upon the actual conditions of poverty, hunger and sorrow, with the corresponding woes upon wealth, profusion and pleasure. But poverty in itself may be the direct result of vice, and wealth is only to be condemned in its improper use.

21. **οἱ πεινῶντες.** Those in actual want shall 'be filled.' *χορτάζειν* is used, like *βόσκειν*, properly of feeding cattle, but there is no contempt attached to the word in Hellenistic Greek, and in the N.T. it is a synonym of *πίμπλημι*, cf. ix. 17. **οἱ κλαίοντες νῦν.** Matthew has *οἱ πενθοῦντες*, expressing the inward feeling rather than the outward manifestation of it, and *παρακληθήσονται*, where Luke uses *γελάσετε*. *γελάω* only occurs here and in vs. 25 in N.T.

22. **μισήσωσιν ... ἀφορίσωσιν ... ὀνειδίσωσιν ... ἐκβάλωσιν.** Four

degrees of persecution peculiarly applicable to treatment of Jewish Christians: (1) general hatred, (2) temporary exclusion from the congregation, (3) virulent abuse, (4) permanent rejection. ἀφορίζω, properly (1) to mark off by boundaries; (2) to separate for some special work, Acts xiii. 2; (3) to exclude, as here, from social intercourse or from the synagogue, Jn xvi. 2. ἐκβάλωσιν, used of dismissing with contempt, especially of hissing an actor off the stage: here of the contemptuous rejection of the execrable name of Christian or Nazarene, cf. mala et venefica superstitio, Tac. *Ann.* xv. 44. **ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.** Hatred and scorn can only be a matter of rejoicing if undeserved and endured for Christ's sake. 'Do this for My sake.' Here was a new motive which has been of tremendous power and effect in the religious history of the world. The devotion of the leader to his men and to his cause—Jesus shared it. The devotion of the led to the leader—Jesus inspired it (Montefiore, *Teaching of Jesus*, p. 133).

23. **σκιρτήσατε.** Only here and i. 41. **τοῖς προφήταις.** In cl. Gk the accus. is the regular construction; for the persecution of the prophets, cf. Heb. xi. 37.

24. **πλήν.** Frequently used as an adv. by Luke, sometimes expanding, sometimes restricting what precedes. **ὑμῖν τοῖς πλουσίοις.** Luke shews sympathy with the poor, the despised and widows, and condemns the rich and the prosperous. The opponents of Christ and Christianity were found largely amongst the well-to-do. The rich are addressed here as a class, and there is no necessity to assume that the woes were addressed to individuals actually present. **ἀπέχετε,** 'ye have in full.' For this use of ἀπό in composition, cf. ἀποχρῶμαι, ἀπεργάζομαι.

25. **ἐμπεπλησμένοι.** Sated with material prosperity and laughing over their good fortune they will know what it is to hunger for spiritual food and mourn its loss.

26. **καλῶς ὑμᾶς εἴπωσιν.** The correct classical usage of καλῶς εἰπεῖν with accus. as equivalent to a transitive verb, is rare in the N.T., cf. 31 inf.

The Duties of the Members of the Kingdom.

27—45.

27. **ἀλλά.** But to you who now listen, in contrast with the rich upon whom the woes were pronounced. **ἀκούουσιν.** Not only listening but obeying. **ἀγαπᾶτε.** The first appearance of this word in the

Gospel; ἀγάπη, the paternal love of God, the filial and fraternal love of Christ, sums up the whole spirit of the Gospel.

27, 28. There is an exquisite balance and climax in these two verses: **ἀγαπᾶτε**, general injunction; **τοὺς ἐχθρούς**, general description; **καλῶς ποιεῖτε**, practical proof of ἀγάπη; **τοῖς μισοῦσιν**, definite example of enmity; **εὐλογεῖτε**, 'invoke blessings,' greater proof still of love; **τοὺς καταρωμένους**, more virulent proof of hatred. **προσεύχεσθε**, 'praying,' the greatest proof of all, e.g. our Lord Himself prayed for His murderers, Lk. xxiii. 34. **τῶν ἐπηρεαζόντων**. Practical example of hatred shewn in spiteful treatment.

29. **ἐπὶ τὴν σιαγόνα**. Properly the jaw-bone: brutal violence is implied. **πάρεχε καὶ τὴν ἄλλην**. As proof that this precept must be carried out in the spirit rather than the letter, cf. Jn xviii. 22, 23. At His trial our Lord did not carry out this precept. This and the two injunctions which follow are forcible illustrations of the spirit of Christian love. **τὸ ἱμάτιον**, the loose upper garment. **τὸν χιτῶνα**, the close-fitting sleeveless tunic.

30. **δίδου**, 'be ready and willing to give': the habit of unselfishness is enjoined, not by any means indiscriminate charity in every case. **αἴροντος**. αἴρειν implies taking away, appropriating, more than λαμβάνειν.

31. **καὶ καθώς**, 'and in short precisely as ye wish men to treat you.' θέλω is hardly distinguishable from βούλομαι, and implies a definite wish as here and not merely willingness. **ἵνα ποιῶσιν**, cf. iv. 3, note.

32—35. Christian love must be entirely disinterested, otherwise it is merely on the same level as the love of the world, actuated by the principle *do ut des*.

32. **ποία**. The strong interrogative. **χάρις**, i.e. the favour of God. **καὶ γὰρ οἱ ἁμαρτωλοί**, 'for even the sinners.' Luke uses the general term; Matthew has τελῶναι and ἐθνικοί, particular classes of sinners peculiarly abhorrent to the Jews.

34. **δανίσητε**. Properly used of lending upon usury. Jews were forbidden to take interest from their fellow-countrymen: if the word is here used of a friendly loan, **ἀπολάβωσιν τὰ ἴσα** will mean 'receive back the exact sum lent.' ἀπό here may imply either 'back' or 'as is due,' or 'in full.' If δανείζειν has its technical meaning, then τὰ ἴσα would mean the exact sum due, including interest and principal.

35. **δανίζετε μηδὲν ἀπελπίζοντες**. Usually tr. 'expecting nothing in return,' but ἀπελπίζω only occurs here in N.T. and can possibly bear its correct meaning of 'despair,' so R.V. 'never despairing'; if

μηδένα is read tr. 'despairing of no man,' i.e. having trust in God and leaving the requital in His hands. The Vulgate rendering, 'nihil inde sperantes,' was responsible for the Papal condemnation of money-lending upon usury, which passed into the hands of the Jews.

36. **οἰκτίρμονες.** Matthew has *τέλειοι*, v. 48, 'perfect, complete.'

'The quality of mercy is not strained,
It droppeth as the gentle rain from heaven...
It blesseth him that gives and him that takes.'

Only those who have a full share of divine love can exercise mercy in the spirit of Christ.

37. **μὴ κρίνετε.** While positive exercise of forgiveness and mercy is granted to the Christian, he is reminded that judgment and vengeance belong to God, Rom. xiv. 10. Self-interest alone should debar a man from censorious judgment on others, and induce him to shew mercy and pity.

38. **εἰς τὸν κόλπον.** The loose fold of the upper garment which served as a jacket; this makes it clear that dry measure—e.g. corn—is here referred to. **ᾧ γὰρ μέτρῳ.** If the love is 'measureless' the requital will be 'measureless,' but if mean and niggardly then the minimum will be given in return.

39—45. The need of sincerity, of self-knowledge, and of self-examination is emphasized by four short parables: blind leaders of the blind, the mote and the beam, good and bad fruit, the good man and the treasure.

39. **εἶπεν δὲ καὶ παραβολήν.** A phrase peculiar to Luke. *παραβολή* is here equivalent to *παροιμία*, 'a proverb': it is only essential to a parable that a comparison should be implied, hence a simile or a proverb comes within the category of 'parable.' **Μήτι δύναται τυφλός.** A common saying of Christ, here a warning to His disciples, recorded in Mt. xv. 14 of the Pharisees. **εἰς βόθυνον.** The subst. is anarthrous, 'a pit,' not as A.V. 'the ditch.' Open wells, disused pits, and quarries are very frequently found in Palestine.

39—42. The connection in thought is as follows: the disciples must beware of being blind and uninstructed, for they will be teachers, and they are not likely to have greater knowledge of the truth than their Teacher: and before they become teachers of others and attempt to correct the faults of others they must have a clear knowledge of themselves and correct their own faults.

40. **οὐκ ἔστιν...διδάσκαλον**, i.e. the disciple will not be a better teacher than his master. A similar saying occurs elsewhere in other

connexions. (1) The servant must not assume a position above that of his master, Jn xiii. 16, cf. Lk. xxii. 27. (2) The disciple or servant will not be treated differently to his master, but will meet with the same persecution, Mt. x. 24; Jn xv. 20. **κατηρτισμένος δὲ πᾶς ἔσται....** The participle can be taken either with *πᾶς* or *ἔσται*. R.V. 'Everyone when he is perfected shall be as his master,' or, 'Everyone shall be perfected as his master.' The point in either case is the same: no one can expect to eclipse his master. *καταρτίζω*, a favourite word of Paul and of the evangelists, properly means 'to render fit, equip.'

41. **κάρφος...δοκόν.** *κάρφος* is used of any small dry particle, wood, straw or twig; *δοκός*, the main beam which carries (*δέχομαι*) the lighter beams in a roof. There is a strong contrast between the two verbs used. *βλέπειν* denotes external vision, *κατανοεῖν*, mental observation, a favourite word of Luke.

42. **ἄφες ἐκβάλω.** The jussive subjunctive is a common idiom after *ἀφίημι* in N.T., 'Let me pull out.' **οὐ βλέπων.** This is the only instance of *οὐ* with the part. in the Gospel. The tendency in Hellenistic Gk is to use *μή* freely where classical Gk requires *οὐ*. **καὶ τότε**, Lat. tum demum, 'Then and not till then.' **διαβλέψεις**, 'Thou shalt see clearly.' Only after self-reformation is it possible to have a distinct and clear perception of the faults of others.

43. The good teacher will be known by his results, a bad teacher cannot convert others. This truth is doubly enforced by the similes of the tree and its fruit, and the good man and his treasure.

43. **σαπρόν** cannot here bear the meaning of 'rotten,' as in that case it would produce no fruit at all, but 'useless,' 'worthless.'

44. **γινώσκεται**, 'comes to be known,' 'is recognized.' **βάτου**, 'a bramble.' It is used in N.T. for 'the bush,' i.e. the burning bush in Midian, xx. 37. **τρυγῶσιν.** Correctly used with *σταφυλήν*, 'grape-cluster,' as it is the regular word for gathering the vintage, cf. Jas. iii. 12.

45. A man's words will be the index of what is in his heart, Mt. xii. 34.

Judgment awaiting the Members of the Kingdom. 46—49.

46—49. The sermon concludes with a final warning of the effects which follow obedience and disobedience to the principles and precepts enjoined.

46. **Τί...καλεῖτε.** Mere lip-service without life-service is useless, cf. Jas i. 22.

48. Both Luke and Matthew give graphic descriptions of the building of the two houses. In Matthew's account both houses are built near a wady or water-course, and one builder built upon a rock, with a firm foundation beyond the reach of the torrent in the rainy season, the other built in the dry season upon the sand, and when the floods rose the house was swept away. In Luke's account the houses are built in a flat country. One builder dug deep until he reached a foundation upon the rock, so that the house, firmly and well built, was able to withstand floods and storms without being shaken; the other built without a foundation, simply upon the ground, and the whole house fell in a heap (*συνέπεσεν*) when undermined by the flood.

48. **ἔσκαψεν καὶ ἐβάθυνεν.** Not a hendiadys: *ἐβάθυνεν* is probably the imperfect: 'he dug and kept on going deeper' until he came to the solid rock. This passage was perhaps in Paul's mind when he was writing to the Corinthians and told them that only the building with firm foundation will stand the test of fire, 1 Cor. iii. 11—13. **οὐκ ἴσχυσεν.** Stronger than *οὐκ ἐδύνατο*, a favourite expression of Luke.

49. **καὶ ἐγένετο**, 'and the ruin of that house was great.' The order of words is emphatic. 'The audience are left with the crash of the unreal disciple's house sounding in their ears' (Plummer).

The Healing of the Centurion's Servant. vii. 1—10.

The centurion, though superior to a British sergeant in the unit under his command, was a non-commissioned officer who rose from the ranks of the legion. On four occasions in N.T. centurions are mentioned, and always with approbation: (1) at Capernaum; (2) at the crucifixion, xxiii. 47; (3) Cornelius at Caesarea, Acts x.; (4) Julius of the Augustan band, Acts xxvii. 1—3. The centurion here evinces great kindness of heart towards his slave, generosity towards an alien people, deep humility, a simple conviction of the value and force of discipline, and a strong and firm faith. He was a Gentile, but probably not a Roman, in the service of Herod Antipas.

1. **ἐπειδή**, 'when,' only here in N.T. in a temporal sense, elsewhere always causal. This is an editorial link between the narratives, but properly belongs to the preceding chapter. **τὰς ἀκοάς.** *ἀκοή* in N.T. has three meanings: 'report,' 'power of hearing,' 'ears.'

2. **Ἑκατοντάρχου.** Luke's narrative is fuller than Matthew's.

The similar story of the healing of the 'nobleman's son,' Jn iv. 46—54, is almost certainly not to be identified with this present miracle. The additional details given by Luke comprise: (1) The embassy of the elders (probably of the synagogue), and their account of the generosity of the centurion; (2) the second embassy of the friends or comrades. In Matthew's account the centurion has a personal interview with Christ.

3. **ἐρωτῶν.** *αἰτῶν* would be more correctly used to express entreaty, but for this use of *ἐρωτῶ* cf. 1 Th. iv. 1, 2 Th. ii. 1. **διασώσῃ,** 'bring him safely through.'

4. **ᾧ παρέξῃ.** 2nd pers. sing. fut. indic. mid.

5. **τὴν συναγωγὴν αὐτός,** 'at his own expense he has built us our synagogue.' If Tell Hum be the site of Capernaum, the ruins of the synagogue there may actually be the remains of the synagogue built by the centurion.

6. **μὴ σκύλλου,** lit. 'do not flay thyself,' i.e. 'worry,' a strong expression, weakened in meaning by colloquialism, cf. *φιμῶ*, v. 35, note.

7. **εἰπὲ λόγῳ,** 'command by a word and let my servant be healed.' **παῖς,** Lat. puer, is constantly used of a slave. There may here be some sense of affection hinted at by the change from *δοῦλος*.

8. **εἰμι...τασσόμενος,** 'I am a man used to habits of subordination.' I obey my superior officer and expect obedience from my own subordinates; *a fortiori* he who was under no man's authority need only speak a word and it would instantly take effect.

9. **ἐθαύμασεν.** On one other occasion Christ expressed wonderment—at the unbelief of the people of Nazareth, a passage which serves to shew that there were limitations to Christ's knowledge and power recognized by Himself, Mk vi. 6, cf. xiii. 32. **οὐδὲ ἐν τῷ Ἰσραήλ....** A still further argument to shew that the centurion was a heathen. In Matthew the salutary lesson to the Jews is driven home, 'Many shall gather from the east and west and sit down with Abraham...but the children of the kingdom shall be cast out.' This passage, emphasizing the valuelessness of Jewish exclusive privilege in the sight of God is included by Luke elsewhere, xiii. 28, 29.

10. **ὑγιαίνοντα.** A regular medical word, 'in sound health,' not merely recovering.

The Raising of the Widow's Son at Nain. 11—17.

11. **τῷ ἑξῆς**, sc. *χρόνῳ*, or *τῇ ἑξῆς*, sc. *ἡμέρᾳ*, a phrase peculiar to Luke, who uses it five times. **πόλιν καλουμένην Ναΐν**. The site of the ancient city is now occupied by the little village of Nein, on the northern slope of Little Hermon, overhanging the plain of Esdraelon, and about a day's journey from Capernaum.

12. **τῇ πύλῃ τῆς πόλεως**. There are no traces of any gate or wall having existed: the phrase may mean no more than the entrance to the town. **ἐξεκομίζετο**. Tr. 'there was being carried out a dead man, the only son of his mother.' *ἐκφέρειν*, Lat. efferre, is the more usual technical term for burial. **τῇ μητρί**. The dative used for the more usual genitive. **ὄχλος...ἱκανός**, 'a considerable crowd.' This use of *ἱκανός* is found frequently in Luke. The widow was coming out of the city at the head of the bier, followed by the mourners, when our Lord met her.

13. **ἐσπλαγχνίσθη ἐπ' αὐτῇ**. The miracles of Jesus were never worked without some special motive. On five occasions compassion was the motive. **Μὴ κλαῖε**. The present imper. is important, 'Do not go on sobbing.'

14. **τῆς σοροῦ**. Either the bier or the wicker coffin in which the dead lay. Jaeirus's daughter was raised from the bed, the widow's son from the bier, Lazarus from the grave. The answer given by Jesus to John's disciples, 'the dead are raised,' vs. 22, may account for the narrative of the widow's son being inserted here.

16. **λέγοντες ὅτι** simply introduces the two quotations. **Ἐπεσκέψατο**, cf. i. 68, 78. *ἐπισκέπτομαι* (cl. Gk. *ἐπισκοπῶ*) is generally used in N.T. with the significance of a benevolent visit, cf. Jas. i. 27.

17. **Ἰουδαίᾳ**. Not used in any political sense but loosely for the whole country.

The Message of John the Baptist. 18—35.

18. **περὶ πάντων τούτων**. Including clearly the miracles just narrated. For the mission of John vid. sup. iii. 1—22.

19. **Σὺ εἶ ὁ ἐρχόμενος**, 'Art thou he that cometh?' not 'that shall come.' This was a regular Hebrew term for the Messiah, about whose advent there was no doubt. **ἢ ἕτερον προσδοκῶμεν**, 'or are we to expect another?' The subj. is deliberative. Various reasons have been given for the question of John. (1) Though he was imprisoned

at Machaerus, he was not cut off from his disciples, and wished to strengthen their faith, and hence addressed this question to Jesus in their interest and not his own. A strong objection to this view is that the answer of Jesus is addressed personally to John. (2) That in the loneliness of his prison his faith was waning, and that he looked to Jesus to rescue him. John's previous history and Jesus' tribute to his character do not support this view. (3) That inaction in prison was a sore test of his patience and the methods of Jesus and the progress of His mission did not tally with John's preconceived ideas of the triumph of the Messiah. This suits the context better and receives support from the words of Christ: 'that a man who is but little (who understands the mission of Christ) is yet greater than he.'

21. **ἐθεράπευσεν ἀπό.** A case of the substitution of a prepositional phrase for the classical simple case. **μαστίγων.** Lit. scourges or whips, frequently used in a metaphorical sense of distresses and troubles: here of distressing disease. Sickness was regarded as a divine punishment or chastisement. **ἐχαρίσατο.** *χαρίζομαι*, only used by Paul and Luke, implies a free gift.

22. **ἀπαγγείλατε,** 'report.' **ἃ εἴδετε.** Jesus does not answer the question of John, but is content with an enumeration of the acts of His ministry which speak for themselves. John had already heard reports of the miracles, he now receives corroboration from the Lord Himself. These words would recall to John's memory the prophecies of Isaiah, xxxv. 5, lxi. 1. **πτωχοὶ εὐαγγελίζονται.** That which now seems the easiest and most natural is placed last. It would seem to Roman, Greek and Jew, who all alike rejected the poor, the most striking point in the work of the new teacher.

23. **ὃς ἐάν.** Matthew more correctly *ὃς ἄν*. *ἐάν* (in Hellenistic Greek) is used indiscriminately for *ἄν*, with pronouns and conjunctions. **σκανδαλισθῇ.** A favourite word with the evangelists, but only twice used by Luke, here and in xvii. 2; *σκανδαλίζειν* properly, 'to cause to stumble,' 'trip up,' cf. *σκάνδαλον*, 1 Cor. i. 23.

24. **Ἀπελθόντων.** Jesus waits until the disciples have gone before pronouncing the eulogy upon the Baptist: perhaps He wished to spare them His final judgment upon the limited nature of the Baptist's mission. **Τί ἐξήλθατε.** Two methods of punctuation are possible: in all three cases the note of interrogation may follow (1) *ἐξήλθατε*, 'why went ye out?' or (2) the infin. as in the text, and in that case *τί*='what?' and is the object of the infin. The latter translation is more usually accepted. **κάλαμον** may be taken either literally, 'Did they go out

to see reeds waving by the Jordan's bank?' which they would certainly find, but which would not be of interest; or, metaphorically, did they go out to see a man weak and pliant like a reed? implying that had John been such they would never have gone to see him.

25. **οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες.** Luke, with his love of literary style, unlike Matthew, avoids the repetition of *ἐν μαλακοῖς ἱματίοις* and gives a heightened picture of luxury; *ἱματισμός* is a late word and only used of costly apparel. *τρυφή*, common in classical Gk, only occurs twice in N.T., it denotes the dissipating and enervating effect of luxury. **ὑπάρχοντες.** Properly used to denote a present state extending into the past; here it is equivalent only to *ὄντες*; it is used by Luke 40 times in the Gospel and the Acts.

26. **περισσότερον = πλέον**, and is neut.

27. The quotation is from Mal. iii. 1, and neither here nor in the parallel passage in Matthew is it verbally correct. LXX. has *ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου*. Mk i. 2 couples it with 'The voice of one crying in the wilderness,' and attributes the whole quotation wrongly to Isaiah. Inexact quotation is no evidence of lack of genuineness. Perhaps it points to the use of catenae, collections of proof texts, when the references might easily be confused.

28. **μείζων.** The allusion is to the office that John held as the immediate forerunner of Christ and not to his moral character. **ὁ δὲ μικρότερος.** A.V. wrongly, 'he that is least.' R.V. probably correctly makes the comparative qualitative, 'he that is but little.' The meaning is clear: amongst those who were born of women none was greater than John; amongst those who were born anew of water and of the spirit, he that was of little account in the new kingdom was yet in spiritual privileges, grace and knowledge, in a better position than John. No contrast in character is made or implied, but only in spiritual privilege and opportunity.

29, 30. The verses are regarded by some as an editorial comment of Luke: or they may be taken as a continuation of the words of Christ. *δικαιῶ* means to account righteous, and so to justify. The people and the taxgatherers acknowledged the justice of God in accepting John's baptism and the opportunity of repentance, while the lawyers nullified God's divine purpose as far as they themselves were concerned (*εἰς ἑαυτούς*) by rejecting it.

31, 32. Brevity has probably led to some confusion in the comparison. The Jews had rejected alike Jesus and John. They were

like children sitting in the market-place, when another band come and ask them to join in the game of a mock-marriage; but they will take no part in the joyous festival representing the joy and freedom of Christ and His Gospel: nor again will they take part in a game of a mock-funeral by which is represented the stern asceticism of John. Jesus had a matchless power of drawing homely illustrations from the lives of the poor as well as from the rich. He had, we may suppose, Himself played in such childish games at Nazareth.

33. **μὴ ἔσθων ἄρτον.** John's food was locusts and wild honey: as a Nazirite he would not touch 'wine or strong drink,' i. 15 sup. *ἔσθων* is a rare poetic and late prose form for *ἐσθίων*. **Δαιμόνιον ἔχει,** 'he hath a demon.' They regarded John as eccentric, and all eccentricity in temperament was attributed to being possessed by an evil spirit, cf. xi. 15.

34. **ἐλήλυθεν.** Not came but 'is' or 'has come.' **ἔσθων καὶ πίνων.** Jesus was no ascetic, but sanctified the joys of social life by entering into them Himself, as at the marriage feast of Cana of Galilee. Luke records that Christ ate on seven occasions v. 27, vii. 36, xiv. 1, xv. 2, xix. 7, xxii. 15, xxiv. 41. **φάγος καὶ οἰνοπότης.** Both words are contemptuous, 'glutton and wine-bibber.' *φάγος* does not occur elsewhere in N.T. or LXX., but its accent shews that it is a substantive.

35. **καὶ ἐδικαιώθη,** 'and yet wisdom is (or has been) proved righteous by all her children.' In the corresponding passage Matthew has 'works.' *ἡ σοφία* is God's wisdom personified as Christ is 'the Word.' In spite of the rejection of Jesus by the Jews, the band of Christ's followers, including taxgatherers and sinners—all children of divine wisdom—rise up and declare by their lives that the wisdom of God is just and righteous. Matthew's reading 'works' has a similar explanation. The divine wisdom is proved just and righteous by its results in the lives of those who follow its guidance, cf. 1 Cor. i. 23, 24, ii. 7. **ἀπό** for *ὑπό*.

The Anointing by the Woman that was a Sinner. 36—50.

There is no ground whatever for identifying the nameless sinner with Mary of Bethany, who anointed the head of Jesus (John, 'feet') in the house of Simon the Leper, Mt. xxvi. 6—13; Mk xiv. 3—9; Jn xii. 2—8. It is almost equally unlikely that Mary of Magdala is the sinner of the story. 'If Luke had wished to intimate that the *ἁμαρτωλός* is Mary

Magdalene, he could have done it more clearly. Had he wished to conceal the fact, he would not have placed these two sections (vii. 36—50, viii. 1—3) in juxtaposition. Had he wished to withhold the name of the *ἁμαρτωλός* he would have done as he has done. The *ἁμαρτωλός* and Mary Magdalene and Mary of Bethany are three distinct persons' (Plummer).

36. **ἵνα φάγῃ.** The Pharisee's motive may have been curiosity. Luke alone tells us that on three occasions our Lord accepted invitations from Pharisees, cf. xi. 37, xiv. 1. **κατεκλίθη.** The Jews had abandoned to a large extent the old eastern custom of sitting at meat on divans and on the floor, and had adopted the Greek and Roman custom of the triclinium, reclining on three couches round a table. The guests reclined towards the table with the left or right arm upon a cushion.

37. **ἥτις ἦν.** *ἥτις* is stronger than *ἥ*. She was well-known as of evil character in the city, which was probably Capernaum. **ἐπιγνοῦσα.** Not 'knowing' but 'getting to know.' **ἀλάβαστρον.** In classical Gk *ἀλάβαστρος* is either masc. or fem. and is heteroclite, having a plural *ἀλάβαστρα*: the neuter sing. *ἀλάβαστρον* is Hellenistic only. It was used of any phial, whether made of alabaster or not.

38. **παρὰ τοὺς πόδας.** Sandals were removed at meal times. The arrangement of the triclinium made it easy for the woman to anoint our Lord's feet. She was uninvited and had made her way in with others. **βρέχειν...ἐξέμασσεν...κατεφίλει.** Graphic and expressive imperfects. *βρέχειν*, properly 'to rain.' Overcome with emotion she drenched the Lord's feet with her tears, and wiped them dry with her hair, and covered them with kisses. *καταφιλεῖν* is used to express great affection, of the traitor Judas, Mk xiv. 45; of the father of the prodigal son, Lk. xv. 20; and of the Ephesian elders in their farewell to Paul, Acts xx. 37.

39. **Οὗτος.** The Pharisee assumes a supercilious tone. '*If* this person were a prophet he would all the while have been recognizing who and of what character the woman is.' **ὅτι.** (1) 'that' dependent on *ἐγίνωσκεν*, or (2) 'because.'

40. **ἀποκριθείς.** The Pharisee thought Jesus did not know who touched Him, but he soon finds that Jesus can even read his own inner thoughts.

41. **δύο χρεοφιλέται.** Other forms of the word are *χρεοφειλέται*, *χρεωφειλέται*. **δανιστῇ τινί,** 'a money-lender.' **δηνάρια πεντακόσια.** The exact value of money in antiquity is very hard to estimate, as not

only does money change in actual value, but its purchasing power varies very considerably. The best guide we have to the value of a denarius is that it was the payment for a day's labour (Mt. xx. 2); roughly speaking the debts would probably correspond to £50 and £5.

42. **μὴ ἐχόντων.** Probably ἔχειν = 'to be able.' Others tr. 'when they had not wherewith to pay.' **ἐχαρίσατο.** He frankly remitted the debts. **τίς οὖν...πλεῖον ἀγαπήσει....** The point of the short parable is clear, he who has felt the heavier load of debt will feel the deeper gratitude. The woman who has felt the heaviest load of sin will feel the greatest love and gratitude at being forgiven: he (the Pharisee) will not be capable of love or gratitude because he feels no need of forgiveness as he has no sense of debt or sin. Cf. Mt. xviii. 21—35.

43. **Ὑπολαμβάνω.** A common word in dialogue, and has three meanings: to interfere, to reply, to suppose. The third meaning gives the best sense here.

44. **ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας.** Simon had neglected the courtesies due to a guest, the water for the feet, the kiss of welcome either on the hand or the cheek, the anointing with olive oil. Instead of the bowl of water, the woman had washed the Lord's feet with tears, instead of the formal kiss upon the hand she had rained kisses on His feet, instead of anointing the head with ordinary olive oil she had poured costly unguents upon His feet.

47. **οὗ χάριν.** To be taken closely with λέγω σοι. 'For this reason I say to thee, her many sins have been forgiven because she loved much.' Simon had known of her sins and he had never seen her love.

48. **Ἀφέωνται.** Perfect: have been and remain forgiven.

49. **λέγειν ἐν ἑαυτοῖς.** Their thoughts were not necessarily expressed. Jesus answers the thought in their minds.

50. **Ἡ πίστις.** Faith was the prime motive force; this had produced deep sense of sin, of need of forgiveness, and of love. **εἰς εἰρήνην.** The Hebrew formula of farewell. Paul couples the Hebrew and Greek greeting in his letters, 'Grace and peace.'

The Ministering Women. viii. 1—3.

This short passage has a twofold interest. It illustrates once more Luke's sympathy with women (see Introduction), and at the same time how Christ and His disciples were maintained. They had a common purse which was replenished by the piety of these women amongst others. The absolute necessities to sustain life are very different in the

east, and very much less is sufficient than in the colder northern climates. This too may mark the beginning of the communism of the early Christian Churches.

2. **ἡ καλουμένη Μαγδαληνή**, i.e. Mary of Magdala. The name of the place is mentioned only in Mt. xv. 39, where the name is Magadan. It is possibly identical with the modern Mejdel, near the centre of the western shore of the lake. She accompanied Jesus with the other women, and was present at the crucifixion, and was the first to whom the risen Christ made Himself known, Jn xx. 1. **δαιμόνια ἑπτά**. The number marks the exceptional malignity of possession.

3. **Ἰωάνα**. Only mentioned by Luke here and xxiv. 10, and no more is known of her than is gathered from these passages. Chuzas was the manager of the household of Herod Antipas and looked after his estates. The connection of the Herodian circle with Christ, of which Luke evidently has special knowledge, is further illustrated in Acts xiii. 1, where Manaen, the foster-brother of Antipas, is mentioned as being a Christian. Of Susanna nothing is known but her name. **αἵτινες** implies the ability of the women to minister to the wants of Jesus and His disciples.

The Parable of the Sower. 4—18.

Hitherto Jesus had only given utterance to very short parables, which had a simple and obvious interpretation (cf. sup. iv. 23). As His ministry advanced He adopted the more lengthy form of parable which, alike in its simplicity and its depth of meaning, finds no parallel or equal in any language. 'The trivial incidents of everyday life are made to yield their lessons, the housewife baking her cakes or sweeping the house to find a lost piece of money, the shepherd collecting his sheep, the fishermen drawing in their net. Sometimes the story which forms the vehicle for the teaching takes a higher flight: it deals with landed proprietors and banquets and kings with their subjects' (Sanday). A parable bears the same relation to a simile as an allegory to a metaphor. It differs from the fable inasmuch as the fable makes use of unnatural circumstances (e.g. animals are made to speak) to teach lessons of common sense and worldly wisdom, while the parable is a story taken from the works of nature and the ordinary scenes of life, and finds its parallel (*παραβολή*) in the works of grace, in the spiritual life of man. It differs from the allegory not so much in meaning as in form: in the parable facts are related and their figurative

meaning has to be discovered ; in the allegory figure and fact are united and that which signifies and that which is signified are one. The parables of the true vine and the good shepherd are true allegories. So the simile, 'As the waves beat upon the shore, trouble beats upon the heart,' is converted into a metaphor, 'The waves of trouble beat upon the heart.' Our Lord's parables may be divided into two classes : (1) The essential point lies in the comparison of every detail with its spiritual meaning, as in the parable of the sower, of which He gave the interpretation. (2) In another class the main central lesson to be conveyed is of supreme importance, whereas the details of the story bear no typical interpretation. Of this class the parables of the unjust steward and the good Samaritan afford excellent examples. But there can be no limitations set to the interpretation of parables, 'Every parable has its central idea, and whatever can be related to that idea may be safely brought within its scope' (Sanday). The Gospels contain in all about 35 parables, and of these 18, or more than half, applicable to Jew and Gentile alike and descriptive of human nature in its widest reach, are related by Luke alone (see Introduction). Various efforts have been made to group the parables. The simplest is that adopted by Edersheim, who distinguishes three groups according to the time and place of their delivery. (1) Parables belonging to the Galilean ministry concerned with the kingdom as a whole, related in Mt. xiii. (2) Parables belonging to the journeying from Galilee to Jerusalem, concerned with the individual members of the kingdom, related in Lk. x.—xviii. (3) Parables belonging to the last days at Jerusalem (Lk. xix., xx. ; Mk. xii. ; Mt. xxi.) concerned with the judgment of the members of the kingdom.

4. **Συνιόντος δὲ ὄχλου πολλοῦ**. Both Matthew and Mark mention that He was on the shore, and that, in consequence of the presence of the crowd, He entered a boat and taught them from the sea. **καὶ τῶν κατὰ πόλιν**. Best translated, 'and they of every city were coming unto him.'

5. **Ἐξῆλθεν ὁ σπείρων**, 'the sower,' he whose regular business it was to sow. It is quite possible that the graphic details of this parable were drawn from a scene hard by the place where Jesus was teaching : the sloping hills with a field by the lake-side, the rich soil on the level ground watered by a stream, the bare rocky ground on the hill-side with a path leading to the top, and a peasant sowing his seed, may have furnished the picture of the parable which stood first in the estimation of the evangelists, as all three record it with our Lord's interpretation and give it the place of honour. **τοῦ σπεῖραι τὸν**

σπόρον. *τοῦ σπεῖραι* expresses purpose. The repetition *σπείρων, σπεῖραι, σπόρον, σπείρειν* adds a dignity and a solemnity to the narrative. **αὐτόν** with *σπείρειν* refers to *ὁ σπείρων*, not *σπόρον*. **ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν**, 'some fell alongside the path.' It is noticeable that Mark uses the singular of the seed that fell in each of the three former cases and the plural in the last. Matthew uses the plural, Luke the singular throughout. **κατεπατήθη**. A graphic touch not found in the other Gospels.

6. **ἐπὶ τὴν πέτραν**. Matthew *τὰ πετρώδη*, 'the rocky ground.' **φυέν**. Neut. part. of second aor. pass. *ἐφύην*. Matthew and Mark mention the rapid growth of the seed because of the thinness of the soil. Luke more correctly alludes to the lack of moisture, *ἰκμάς*.

8. **ἑκατονταπλασίονα**. Luke passes over the degrees of productiveness of the seeds—thirty, sixty, and a hundredfold. **ἐφώνει**, 'he cried aloud.'

9. **Ἐπηρώτων**. Mark says that others with the twelve came afterwards when He was alone and questioned Him.

10. **γνῶναι τὰ μυστήρια**. In N.T. *μυστήριον* is used to denote a secret that has been or will be revealed, 1 Cor. xv. 51. The modern meaning of the word mystery, 'something hidden and unintelligible,' is the exact reverse of its meaning in N.T. **τοῖς...λοιποῖς**. Mark more explicitly, *ἐκείνοις τοῖς ἔξω*, those outside the pale of Christ's immediate circle. **ἵνα βλέποντες μὴ βλέπωσιν**. Matthew gives the whole of the quotation from Is. vi. 9 ff. and has *ὅτι* 'because seeing,' etc., but there is no real difference between the Synoptists. This is a hard saying. The parable presented a picture, but its meaning was revealed only to those who made the effort to search for it. Our Lord in this passage distinctly states that it was His deliberate purpose to conceal truth from one class of hearers as much as to reveal it to another by speaking in parables. The principle is the same as that which is stated inf. vs. 18: 'To him that hath shall be given, and from him which hath not shall be taken away that which he hath.' That which should have been for their life becomes an occasion of falling. Those who hear and see but indolently make no effort to understand, not only fail to understand but are in a worse position than before. Failure to use an opportunity means more than an opportunity lost. Those on the other hand who are ready to listen will retain the story of the parable in their minds and will find the kernel of spiritual truth. Cf. Jn viii. 17.

11. The disciples asked our Lord two questions, why He taught in parables, Mt. xiii. 10, and what was the meaning of the parables. He

here answers both questions, though Luke only mentions one. **ὁ λόγος τοῦ θεοῦ**, a comparatively rare expression, 'the word which comes from God.'

12. **οἱ δὲ παρὰ τὴν ὁδόν.** The first class represented those who are farthest from the kingdom, who allow the devil to snatch the word of God away even before it has fallen into their hearts.

13. **οἱ δὲ ἐπὶ τῆς πέτρας.** The second class are enthusiastic for a time, but their devotion is of mushroom growth and will stand no test of the heat and trial of persecution or distress.

14. **τὸ δὲ εἰς τὰς ἀκάνθας.** In the third case the process is slower: business, wealth, pleasure gradually choke the growth of the seed of the spiritual life.

15. **τὸ δὲ ἐν τῇ καλῇ γῇ.** In the last case there is a right and good heart prepared for the seed of the word of God which it receives and retains, and with patient perseverance (*ἐν ὑπομονῇ*) develops its growth so that it brings forth abundant fruit.

16—18. These verses are clearly intended to drive home the lesson of the parable of the sower by the use of another metaphor. The disciples are the good ground which will produce an abundant harvest. They have 'the light' and they must bear aloft the light of the Gospel. These four short 'sayings' illustrate admirably how the Evangelists utilized the mass of material at their disposal. Matthew quotes them as detached sayings in other connections, v. 14, 15, x. 26, xiii. 12, xxv. 29; Mk iv. 21—25 follows Luke's order with the addition of the aphorism *ᾧ μετρεῖτε* which Luke has already quoted in the sermon vi. 38. Luke himself quotes vs. 16, 17 and part of 18 again in different parts of his Gospel in slightly different language, xi. 33, xii. 2.

16. **λύχνον**, 'a lamp' of the eastern type which should be properly hung or placed on a lampstand, *λυχνία*. **σκεύει**, any vessel, xi. 33. Matthew uses *μόδιος*=a 2 gallon measure, where the metaphor of the lamp is more fully developed and explained, v. 14; cp. Jn viii. 12.

17. **οὐ γὰρ ἔστιν κρυπτόν.** There is no divine truth hidden which shall not spread abroad throughout the world, so Mt. x. 26; elsewhere the saying is quoted xii. 2 of the unmasking of the hypocrisy of the Pharisees. **ἀπόκρυφον**, 'hidden away from the public eye.' In literature 'apocryphal' means a book that is rejected for various reasons, e.g. lack of integrity, genuineness. 'The Apocrypha' contains the books which are not admitted within the Old Testament Canon. **ὃ οὐ μὴ γνωσθῇ.** The only passage in which the subj. is used after phrases like *οὐδὲν ἔστιν ὃ οὐ* in the N.T. *οὐ μὴ* with the subj. expresses a

strong negation. There is little distinction originally between the future indic. and the subj. in meaning.

18. **Βλέπετε οὖν πῶς ἀκούετε.** The learner who grasps the truth will learn more of its meaning. This is obviously to be taken closely with the words which follow. **ὃς ἂν γὰρ ἔχῃ**, i.e. he who has some hold on the truth shall gain more: but he who has no real hold shall lose even that little which he imagines he has. Another illustration of the truth explained by Christ above in vs. 10: 'Those who received the seed by the wayside were in this condition' (Plummer). This saying is quoted again, xix. 26, at the conclusion of the parable of the ten pounds, with a different interpretation, cf. Mt. xxv. 29.

The Mother and the Brethren of Jesus. 19—21.

19. **οἱ ἀδελφοὶ αὐτοῦ.** No conclusion can ever be arrived at as to the exact relationship between Jesus and His brethren. Three views have been put forward: (1) that they were children of Joseph and Mary; in favour of this is the close association of the brethren of the Lord with His Mother, and the popular belief, Mt. xiii. 55, 56. (2) In the Christian Church there was naturally a desire to believe in the perpetual virginity of the Mother of our Lord, hence the theory (put forward by Epiphanius) that they were the children of Joseph by a former wife. (3) A theory has been propounded by Jerome that they were cousins of our Lord. Several passages in John's Gospel indicate the unsympathetic attitude taken up by the brethren of the Lord. He tells us (1) that they went with Him to Capernaum, ii. 12. (2) That they urged Him to go and shew Himself to the world and prove His claim, 'for neither did His brethren believe on Him,' and that Jesus refused to go with them to the feast of Tabernacles, vii. 3—10. (3) He also relates His command to Mary Magdalene (Jn xx. 17), though 'the brethren' here may refer to the disciples. Mark tells us that His brethren thought Jesus was beside Himself, iii. 21. From Acts i. 14, where we are told that the brethren joined with the Apostles and the holy women in prayer, we may infer that they were convinced of the Messiahship of Jesus; cf. also Gal. i. 19; 1 Cor. ix. 5. The authors of the general Epistles of James and of Jude were probably two of the brethren of our Lord whose names—James and Joses, Judas and Simon—are given by Matthew and Mark. **Μήτηρ μου καὶ ἀδελφοί μου**, lit. these are mother and brethren to me, i.e. stand in the relation of mother and brethren, are equally dear. Mt. *ἡ μήτηρ* = my mother.

The Stilling of the Storm. 22—25.

The four miracles which are here related illustrate our Lord's power over nature, evil spirits, death and disease.

22. **Ἐγένετο δέ.** A mark of transition exhibiting Hebrew influence. Matthew relates that the gathering of the multitude caused Jesus to go to the other side of the lake. Mark adds the graphic detail that 'other boats were with him.' **ἀνήχθησαν**, 'they put off.'

23. **κατέβη λαῖλαψ**, 'a sudden squall descended': violent hurricanes rush down the Ghor or valley of the Jordan from Mount Hermon and lash the still waters of the lake into fury. Matthew says that an earthquake (*σεισμός*) occurred in the sea. **συνεπληροῦντο**, 'they began to be filled.' What was really true of the boat is stated of the crew.

24. **Ἐπιστάτα**, 'Master, Master, we are perishing.' Matthew has 'Lord (*κύριε*), save us, we perish.' Mark, 'Rabbi (*διδάσκαλε*), carest thou not that we perish?' **ἐπετίμησεν**. Cf. Ps. cvi. 9. Mark preserves the graphic words 'Σιώπα, *πεφίμωσο*.' The miracle consisted not in the stilling of the storm but in its happening at Jesus' bidding.

25. **Ποῦ ἡ πίστις ὑμῶν**; Matthew, 'Why are ye cowards, O ye of little faith?' Mark, 'Why are ye cowards? Have ye not yet faith?' **Τίς ἄρα οὗτός ἐστιν**. Matthew has the stronger expression *ποταπός*. The disciples had very imperfect ideas of Christ and of His powers and of His teaching. Jesus, in spite of His followers' devotion, was very lonely alike in His life and in His death, cf. ix. 43, xviii. 34.

The Gerasene Demoniac. 26—39.

This miracle presents two difficulties, (1) The possession of animals by evil spirits, (2) The destruction of the innocent swine and the consequent loss to their owners. The first difficulty is slight when compared with the second, the madness of cats leading to their self-destruction has been familiar to all, from the time of Herodotus. The question of the destruction of property formed the subject of a controversy between Prof. Huxley and Mr Gladstone in the *Nineteenth Century*. The simplest explanation seems to be that the destruction of the swine is part of the mystery of evil, and is as inexplicable as any other loss incurred by earthquake, pestilence or any other 'act of God.' But this does not get rid of the difficulty that Jesus actually commanded, or at least permitted, the destruction in this case. We must look therefore

for some reason which would outweigh the loss of the animals. The miracle was as it were an acted parable designed to prove to the demoniacs and the people of the neighbourhood the completeness of the cure, and the destructive character of possession. The suggestion which has been frequently made that the swine belonged to Jews who had no right to keep them is not by any means convincing; nor does it really affect the genuine difficulty.

26. **τὴν χώραν τῶν Γερασηνῶν.** The correct reading in Matthew is probably Γαδαρηνῶν, in Mark and Luke Γερασηνῶν, but other MSS. vary very much. The Codex Sin. here gives Γεργεσηνῶν. The difficulty of the locality is as great as the difficulty of the reading of the MSS. The Greek city of Gadara lay about eight miles south of the lake. Gerasa was a town on the confines of Arabia, 50 miles from the lake. Dr Thomson discovered the ruins of a village, now called Khersa, on the shore of the lake opposite Capernaum with the hillside sloping steeply down towards the shore and with rock tombs in the immediate neighbourhood. Whatever be the correct name of the place or the district, it is perfectly clear that the scene of the miracle was on the eastern shore of the lake.

27. **ἀνήρ τις ἐκ τῆς πόλεως.** The prepositional phrase is to be taken closely with the noun. Matthew mentions that there were two demoniacs. **καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον.** ἱκανῷ, 'a considerable time,' note the dative expressing duration of time instead of the accus.: ἐνεδύσατο in cl. Greek is used of putting on the undergarment (χιτών); there is nothing to shew in this passage whether the man was absolutely naked or only without an upper garment (ἱμάτιον).

28. **Τί ἐμοὶ καὶ σοί.** Cf. iv. 34 and note. **υἱὲ τοῦ θεοῦ τοῦ ὑψίστου.** 'The Most High' is used by non-Jewish peoples of Jehovah; Melchisedek, Gen. xiv. 20; Balaam, Num. xxiv. 16; kings of Babylon, Dan. iii. 26, iv. 24, cp. supra i. 76, note. **μή με βασανίσῃς.** βασανίζω in N.T. is used of pain or torture but with none of the technical meanings of extracting evidence under torture.

29. **πολλοῖς...χρόνοις = πολλάκις.** **ἁλύσεσιν καὶ πέδαις,** properly 'manacles and fetters.' ἅλυσις was the iron chain by which a prisoner was fastened to the soldier who guarded him. πέδαι would be of rope, as is shewn by Mark, who says that the chains were broken and the fetters 'worn through.'

30. **Τί σοὶ ὄνομα.** The question was asked by Jesus to recall to the man the sense of his own individuality. So the Church of England

Catechism opens with the same question to call the attention of the catechumen to the definite personal aspect of all that follows. **Λεγιών.** The name is a mark of his insanity: he could not distinguish between himself and the spirits by which he was possessed.

31. **παρεκάλουν.** The singular as in Matthew would have been the more usual construction: but neuter subs. in the plural implying personality often take plural verbs. **εἰς τὴν ἄβυσσον.** Mark says that the spirits besought Him that He would not send them out of the country. The abyss in N.T. signifies that part of Hades where wicked spirits are condemned to dwell and endure punishment.

32. **ἀγέλη χοίρων ἱκανῶν.** Mark says 'about 2000.'

33. **κατὰ τοῦ κρημνοῦ,** 'down the steep slope': the article implies that it was well known. The scene has been well depicted by Briton Rivière in a picture now in the Tate Gallery.

35. **ἱματισμένον.** The fourfold change is well marked, '*καθήμενον* instead of restless, *ἱματισμένον* instead of naked, *σωφρονοῦντα* instead of raging, *παρὰ τοὺς πόδας τοῦ Ἰησοῦ* instead of shunning human society' (Pl.).

37. **ἅπαν τὸ πλῆθος.** The people were afraid of further losses and beg Him to leave the neighbourhood. Contrast the case of the Samaritans, Jn iv. 40; Jesus would not allow the restored demoniac to accompany Him, but, contrary to His usual custom, He bade him spread abroad the news of his recovery in a district which He did not visit again.

The Raising of Jaeirus' Daughter, and the Healing of the Woman with the Issue of Blood. 40—56.

These two miracles are peculiar in their circumstances, as the healing of the woman with the issue of blood took place while Jesus was on His way to Jaeirus' house, and thus in a certain degree interrupted the raising of Jaeirus' daughter. Matthew's account is the shortest, and he places the miracle after the feast in his house: Mark's is the fullest.

40. **Ἐν δὲ τῷ ὑποστρέφειν.** There are many indications in the whole passage of Luke's style: *ὑποστρέφω*, *ἀποδέχομαι* (entirely confined to this Gospel and Acts); *προσδοκῶ*, *ὑπάρχειν*, *παραχρῆμα*, *ἐπιστάτης* are favourite words in Luke's vocabulary, and clearly shew how he edited the sources at his disposal. **ἀπεδέξατο,** 'welcomed gladly'; cf. Lat. excipio.

41. **Ἰάειρος**, the same name as Jair, Judg. x. 3. **ἄρχων τῆς συναγωγῆς**, 'the leading elder,' a lay office. Matthew wrongly calls him *ἄρχων*, which means a member of the Sanhedrin. Mark correctly *ἀρχισυνάγωγος*.

42. **μονογενής**. Luke mentions this fact also in the case of the son of the widow of Nain, vii. 12, and the lunatic boy, ix. 38. Elsewhere in N.T. it is only used of our Lord, Jn i. 14, etc. In Mark's narrative the occurrence of the diminutives *θυγάτριον*, *παιδίον*, *κοράσιον* heightens the pathos of the story. **ἀπέθνησκεν**. Luke and Mark give the message of the father and of the servant; Matthew condenses the two and has *ἄρτι ἐτελεύτησεν*. **συνέπνιγον**, lit. 'were choking,' cf. sup. 14.

43. **οὖσα ἐν ῥύσει**. Mark says that she had been treated by physicians and had spent all her resources on them with the result that she was worse rather than better. Luke, if W. H. are right in omitting *ἰατροῖς προσαναλώσασα ὅλον τὸν βίον*, omits the scathing indictment of his own profession, perhaps merely from a gentle pity for her or because from professional knowledge he knew that such a case was beyond human aid. **οὐκ ἴσχυσεν**. Luke is fond of using *ἰσχύω* for the simple *δύναμαι*, cf. vi. 48.

44. **τοῦ κρασπέδου**, 'the hem,' more correctly 'tassel.' Four tassels were attached to the four corners of the upper garment worn by the Jews, 'The Pharisees to proclaim their orthodoxy made them conspicuously large' (Far.), cf. Mt. xxiii. 5. **ἔστη**, 'ceased to flow.' Matthew has *ἐξηράνθη*.

45. **Τίς ὁ ἁψάμενός μου;** Jesus asked the question for the woman's sake, to induce her to admit what she had done, that He might make clear to her that she was healed not by mechanical contact with His garment, as she superstitiously thought, but by His own will and power in response to her faith. **ὁ Πέτρος**. Peter was the spokesman of the twelve; cf. ix. 20, xii. 41, xviii. 28.

47. **τρέμουσα**. She was afraid that she would lose the great boon of recovery.

48. **Θυγάτηρ**. The only recorded instance of our Lord's using this word in addressing a woman. **ἡ πίστις σου σέσωκέν σε**. The same words close the narrative of the woman that was a sinner, vii. 50, of the leper that returned to give thanks, xvii. 19, and of the healing of blind Bartimaeus, xviii. 42.

49. **μηκέτι σκύλλε**. Cf. vii. 6.

51. **Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον**. Cf. ix. 28; Mk xiv. 33.

52. **ἔκλαιον...καὶ ἐκόπτοντο αὐτήν**. Mark even more graphically

says, *θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά*, the wailing for the dead, with all the eastern manifestation of grief, had already begun: *κόπτομαι* with the accus. = to beat the breast for a person. **καθεύδει** is only used here of the sleep of death; elsewhere *κοιμῶμαι*, of Lazarus Jn xi. 11; of Stephen, Acts vii. 60. From this passage and from Jn xi. 11 the death of a Christian is regularly called sleep and not death (Wright).

54. **κρατήσας τῆς χειρὸς αὐτῆς**, 'taking her by the hand,' *not* 'taking her hand'; the usual construction with verbs of contact. **Ἡ παῖς, ἔγειρε**, 'Maid, arise,' note the nom. for voc. Mark gives the exact words, Talitha qumi.

55. **διέταξεν αὐτῇ δοθῆναι φαγεῖν**. An indication, as in the case of the widow's son when He handed him to his mother, that all was to go on as before and nature to resume her usual course.

56. **παρήγγειλεν...τὸ γεγονός**. For the injunction see v. 14. The command was here given more for the parents' sake.

Closing Events of the Galilean Ministry. ix. 1—50.

The feeding of the five thousand from the point of view of the masses, the Transfiguration from the point of view of the disciples, mark at once the summit and the crisis of the Galilean ministry. From this point Jesus turns His face towards Jerusalem and death.

The Mission of the Twelve. ix. 1—6.

Matthew gives the fullest account though Luke elsewhere gives nearly all the details of Matthew, but Luke mentions the mission of the seventy which differs materially from the mission of the twelve. The twelve were sent into villages which Christ had been unable to reach, but they were expressly bidden to confine their mission to Jews, Mt. x. 5; while the seventy were bidden to go into places which Jesus Himself intended to pass through, Lk. x. 1.

1. **δύναμιν καὶ ἐξουσίαν**. *δύναμις* = actual power, *ἐξουσία* the authority to use it: the infin. *θεραπεύειν* may depend either directly upon *ἔδωκεν* or upon *ἐξουσίαν*.

2. **κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι**. This first commission of the Apostles to care alike for the bodies and souls of men, has marked the missionary enterprise of the Christian Church throughout the Christian era. Matthew gives fuller details of the commission.

3. **μήτε ῥάβδον.** The Apostles are to dispense with any of the comforts or even necessary equipment of travellers, as the begging friars did in the Middle Ages. Mark says that they were to take only a staff and to wear sandals; Matthew says they were to have neither. Luke has **ἀργύριον**, the usual coins in use amongst Gentiles; Mark **χαλκόν**, copper coins were permitted in Palestine by the Romans and were current amongst the poor. **δύο χιτῶνας ἔχειν.** The infin. is due to confusion of construction, as if a verb of commanding had preceded. It is hardly likely that Luke is using the classical construction of the infin. for the imperative.

5. **τὸν κονιορτὸν ἀπὸ τῶν ποδῶν.** The details of the commission to the seventy in this, as in several other particulars, are identical. The disciples were bidden to make one house the centre of their labours in any village or city. Paul and Barnabas must have been familiar with these instructions of our Lord, which they carried out literally Acts xiii. 51.

Herod Antipas' Opinion of Christ. 7—9.

7. **Ἤκουσεν δὲ Ἡρῴδης.** The fame of the mission of the twelve reached Herod at Tiberias, a city which he had built and which Christ never entered, so far as is known. For Herod see iii. 1. **ἠγέρθη ἐκ νεκρῶν.** Luke was aware of the Sadducean sympathies of the Herods and therefore does not, as Matthew and Mark, make Herod himself say that John had risen. Herod may have been struck by a guilty conscience; long afterwards the Jews regarded the defeat of Antipas by Aretas, his injured father-in-law, as the punishment for his crime.

8. **ἐφάνη**, not *ἠγέρθη*. Elijah had been 'translated.' **προφήτης τις τῶν ἀρχαίων**, Jn i. 21. The Jews believed that Elijah or Jeremiah or one of the great prophets would arise to herald the Messiah.

9. **ἀπεκεφάλισα.** This is the only record of the death of John in this Gospel. **ἐζήτει.** This wish was not gratified until the day of the crucifixion when Jesus was brought before Herod. For our Lord's opinion of Herod cf. xiii. 32.

The Feeding of the Five Thousand. 10—17.

This miracle, perhaps the most difficult of all our Lord's miracles to understand, has the strongest evidence behind it as it is the one miracle recorded by all four Evangelists. It is the only incident which

is selected twice in the Church's year and forms the Gospel for the 4th Sunday in Lent and for the 25th Sunday after Trinity. The individuality of the Evangelists is marked in their narratives, especially in the case of Mark and Luke.

10. **ὑπεχώρησεν κατ' ἰδίαν.** The other Evangelists mention that they went by boat. **πόλιν καλουμένην Βηθσαιδά.** John (vi. 23) places the feeding of the five thousand near Tiberias, and Mark mentions (vi. 45) that the twelve were bidden to go to Bethsaida, on the N.W. corner of the lake, after the miracle was completed. Many consider that Bethsaida Julias, on the N.E. of the lake on the eastern side of the Jordan outside the dominions of Antipas, was the scene of the miracle. But it is difficult to see how the multitudes would have crossed the river at this point, and probably John, who was present, is correct.

11. **ἀποδεξάμενος,** viii. 40. In spite of having retired for rest and quiet He 'received them with a welcome.'

12. **Ἀπόλυσον.** In John's narrative the Lord Himself addresses a question to Philip. **καταλύσωσιν.** *καταλύω*, properly of unyoking beasts, hence lodging, cf. *κατάλυμα*, ii. 7. **ἐπισιτισμόν**, specially used of provision for a journey in classical Gk. Here only in N.T.

13. **οἱ δὲ εἶπαν.** John says that Andrew told Jesus that a boy was present with five barley loaves and two fishes, vi. 9. **εἰ μήτι...ἀγοράσωμεν.** The subj. with *εἰ* for the future in conditional sentences is not rare in later Greek, but the subj. here is probably deliberative, 'unless we are to go and buy.'

14. **ἄνδρες,** not *ἄνθρωποι*. Matthew expressly says 'besides women and children.' **Κατακλίνατε αὐτοὺς κλισίας.** *κλισίας* properly 'couches,' here must mean 'in parties'; the accus. is cognate. **ἀνὰ πεντήκοντα,** 'in parties of fifty,' *ἀνά* is distributive. Greek has no distributive numeral. Mark gives some exquisite touches which give a living picture of the scene. They were bidden to sit down in companies (*συμπόσια συμπόσια*), which assumed the appearance of regular garden beds (*πρασιαὶ πρασιαί*) as they sat down on the green grass.

16. **τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας.** As both numbers have been mentioned before, here they rightly have the article prefixed. **εὐλόγησεν.** The usual grace before meat according to the Jewish custom. **ἐδίδου,** he kept on giving.

17. **κόφινοι.** All four narratives give the same word. The *κόφινος* was the basket in which every Jew carried his food to avoid buying it from Gentiles :

Judaei quorum cophinus foenumque supellex. Juv. *Sat.* iii. 14.

The word used by Matthew and Mark in the narrative of the feeding of the four thousand is *σφυρίς*, a large wicker basket which was big enough to hold a man, Acts ix. 25. Matthew and Mark both say that the disciples were ordered to cross the lake (Mark, to Bethsaida) in a boat, while Jesus dismissed the crowd and then went into 'the mountain' to pray.

Peter's Confession and the first Announcement of the Passion. 18—22.

Luke here omits the events recorded in Mk vi. 47—viii. 27. Two explanations have been given (1) that the copy of Mark which he used did not contain these chapters, (2) that he purposely omitted these events for want of space and other reasons. The incidents omitted include: the storm and the walking on the sea, and four miracles, the healing of the daughter of the Syro-Phoenician woman, of the deaf and dumb man, of the blind man at Bethsaida, and the feeding of the four thousand. To these may be added the discourse on the bread of life (Jn vi.). At vs. 18 the narratives once more become parallel.

18. **κατὰ μόνας**, adverbial, sometimes printed as one word; possibly *χώρας* is to be understood. **συνῆσαν**, possibly the correct reading is *συνήντησαν*, 'met him.'

20. **Ὑμεῖς δέ**. The pronoun is emphatic, 'But ye—whom do ye say that I am?' Matthew and Mark relate that the confession of Peter took place in the neighbourhood of Caesarea Philippi. **Τὸν χριστὸν τοῦ θεοῦ**, 'the Anointed of God,' i.e. He whom God hath anointed. Only Matthew records the blessing of Peter and the bestowal upon him of the so-called 'power of the keys,' Mt. xvi. 17—19. This was not the only confession of Peter. In answer to the question of Jesus at Capernaum, 'Will ye also go away?' he replied, 'We have believed and know that thou art the Holy One of God,' Jn vi. 67—69. Others who confessed Christ were John the Baptist, Jn i. 34; Nathanael, Jn i. 49; Martha, Jn xi. 27.

21. **μηδενὶ λέγειν τοῦτο**. It was our Lord's consistent aim to preach the kingdom of heaven rather than to proclaim Himself king, because the people did not understand the true nature of the Messiah. Only a short time before they had tried to take Him by force and make Him king, Jn vi. 15.

22. **Δεῖ** expresses pure necessity, *χρή* implies a moral obligation. This is the first prediction of the passion, and all three Gospels agree in time, place and details. Suffering, rejection, death and resurrection are foretold; but the disciples could not understand or grasp the true meaning of the words. The prediction is a striking anti-climax to the confession of Peter. Luke from a desire to spare the twelve does not record the protest of Peter and our Lord's strong condemnation, Mk viii. 33. **ἀποδοκιμασθῆναι.** Any magistrate by Athenian law had to undergo *δοκιμασία* to see whether he were qualified to hold office. So Paul expresses a fear that after hearing proclaimed the terms of the contest he himself may be disqualified (*ἀδόκιμος*), 1 Cor. ix. 27. **ἀποκτανθῆναι.** A late form of the aorist passive: *ἀποθνήσκω* is regularly used as the passive of *ἀποκτείνω* in classical Greek. His revelation of His approaching passion was gradual. Hitherto He had dimly hinted what would befall Him, Jn ii. 19, iii. 14, vi. 51.

Self-Renunciation. 23—27.

23. **ἀράτω τὸν σταυρόν.** The mention of the cross before the crucifixion must have seemed mysterious to the disciples, who would naturally associate it with the punishment of the worst criminals.

24. **ψυχήν,** 'life.' In the Greek *ψυχή* meant life in its widest extent, embracing physical and intellectual life. The Gospel enhanced its meaning by lifting it into the higher plane of the life enjoyed by the members of the Kingdom. 'All self-seeking is condemned as self-destruction, all true self-sacrifice is approved as self-preservation' (Swete). The precise meaning of *ψυχή* in N.T. must always be determined by the context.

25. **ζημιωθείς.** A legal word which does not occur in the active in N.T. and properly means in the passive 'to be mulcted of,' cf. 2 Cor. vii. 9. **ἑαυτόν** = *ψυχήν*. The saying occurs again, xvii. 33; cf. Jn xii. 25.

26. **ἐν τῇ δόξῃ αὐτοῦ,** i.e. at His second coming the *παρουσία* so confidently awaited by the infant church, 1 Thess. iv. 13—17.

27. **τὴν βασιλείαν τοῦ θεοῦ.** Matthew, 'The Son of Man coming in His kingdom.' Mark, 'The kingdom of God coming in power.' When was this prediction fulfilled? Various answers have been given: (1) at the Transfiguration, (2) the Resurrection, (3) Pentecost, (4) the destruction of Jerusalem. Others hold that it refers to the second Advent. Of these the destruction of Jerusalem is most generally

accepted, as it was witnessed by 'some'; *τινές* seems to imply that the number who would live to witness the coming of the Kingdom would be limited to a few of the twelve.

The Transfiguration. 28—36.

28. **ὡσεὶ ἡμέραι ὀκτώ.** The nominative is without any construction, the phrase is evidently parenthetical. **Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον**, cf. viii. 51. **εἰς τὸ ὄρος.** The other Gospels, *εἰς ὄρος ὑψηλόν*. This may have been one of the lower spurs of Mount Hermon, at the foot of which Caesarea Philippi is situated. The Gospel according to the Hebrews preserves an early tradition that Mount Tabor is meant.

29. **ἐν τῷ προσεύχεσθαι.** The mention of prayer is confined to Luke alone. **τὸ εἶδος ..ἕτερον.** Luke writing for Gentiles avoids the word *μετεμορφώθη* which would naturally suggest a similarity between the Transfiguration and the transformation (*μεταμόρφωσις*) of heathen mythology. Paul alludes probably to the Transfiguration, Rom. xii. 2; 2 Cor. iii. 18. The whole passage is recalled in 2 Pet. i. 17. **ἐξαστράπτων.** All three evangelists employ different metaphors to describe the exceeding brightness of our Lord's clothing. Matthew 'light,' Mark 'snow,' Luke 'lightning.'

30. **ἄνδρες** and **οἵτινες** are pointed and emphatic, two men who were recognized as Moses and Elijah, representing the old dispensation, the great lawgiver and the great prophet. Moses had passed away and no man knew of his sepulchre, Elijah had been translated.

31—32. These details are peculiar to Luke.

31. **τὴν ἔξοδον**, 'departure.' A peculiar word for death, cf. 2 Pet. i. 15. 'The departure' embraces the whole of our Lord's passion, death, resurrection and ascension.

32. **ἦσαν βεβαρημένοι ὕπνῳ**, 'had been heavy with sleep,' cf. xxii. 45. It is clear from these details that the Transfiguration occurred at night. **διαγρηγορήσαντες.** The word occurs nowhere else in N.T. Tr. (1) 'But having remained awake,' or (2) 'having become thoroughly awake.' Luke is fond of compounds with *ἀπό* and *διά*, *διαπορεῖν*, *ἀποδέχεσθαι* etc.

33. **ἐν τῷ διαχωρίζεσθαι αὐτούς.** Perhaps this explains Peter's seemingly aimless remark. He wished to prevent Moses and Elijah (*αὐτούς*) from departing. Mark says that the three apostles were afraid, and Luke almost apologizes for Peter by saying that 'he knew not what

he was saying.' **Ἐπιστάτα.** Luke's favourite address, Matthew has Κύριε, Mark Ῥαββεί.

34. **ἐγένετο νεφέλη.** Matthew says 'a cloud of light' (*φωτεινή*). The shining cloud of glory (the Shechinah) is the symbol of God's presence. It overhung the tabernacle, Ex. xl. 34. It received the ascending Lord out of the sight of the Apostles, Acts i. 9. A cloud of light can veil and dazzle, it cannot be said strictly to overshadow *ἐπισκιάζειν*.

35. **ἐκλελεγμένος**, 'chosen.' Matthew and Mark have *ἀγαπητός*. For the three voices from heaven see above, iii. 22.

36. **εὑρέθη Ἰησοῦς μόνος.** Matthew more fully adds that on hearing the voice the disciples fell on their faces in great fear. When Jesus came and touched them they raised their eyes and found that He was alone. The law and the prophets had passed away but Christ remained. **καὶ αὐτοὶ ἐσίγησαν.** Matthew and Mark say that Jesus gave them express command to keep silent until after the resurrection. Mark adds that they sought to find out what the rising from the dead meant.

The Healing of the Demoniac Boy. 37—43 *a*.

In all three accounts this miracle follows closely on the Transfiguration. 'The moral contrast between the peace and glory on the mount and the struggle and failure down below is intense, and is magnificently brought out by Raphael in the great picture of the Transfiguration (in the Vatican) which was his last work. Christ and the saints in glory; the chosen three blinded by the light, the remaining nine baffled by the power of darkness' (Pl.).

37. **τῇ ἑξῆς ἡμέρᾳ.** A further indication that the Transfiguration took place at night. Luke omits the conversation between Jesus and the disciples about the coming of Elijah recorded by Matthew and Mark. **ὄχλος πολύς.** Mark gives fuller details. The crowd had gathered round the disciples and the scribes who were engaged in dispute about their failure.

38. **ἐπιβλέψαι**, 'to look with compassion,' cf. i. 48. **μονογενής.** For the third time Luke alone adds that the parents had no other child, vii. 12, viii. 42.

39. **πνεῦμα λαμβάνει αὐτόν.** The child suffered from some potent form of epilepsy. Matthew says he was lunatic and in a grievous case,

and fell into the fire and water when in a fit; Mark, that the spirit made him unable to speak and caused him to foam at the mouth and gnash his teeth. Luke's description is probably more correct from a medical point of view.

40. **οὐκ ἠδυνήθησαν.** Afterwards Jesus explained to the disciples that their inability was due to lack of faith, Mt. xvii. 19—21.

41. **Ὦ γενεὰ ἄπιστος.** A rebuke addressed to the multitude, perhaps indicating that the motive of the father and the multitude was not so much to secure the boy's cure as to test the disciples' power. **διεστραμμένη,** perverse, distorted, wrong-headed, cf. Phil. ii. 15.

42. **ἐπετίμησεν.** The evil spirit made one last effort and left the boy 'thrown down' at Jesus' feet. Jesus rebuked the spirit before He healed the boy and then, as in the case of the son of the widow at Nain and the daughter of Jaeirus, handed him to his father quietly signifying that the miracle was over. Mark's description is far more graphic and full of detail, ix. 21—30.

Second Prediction of the Passion. 43 *b*—45.

43. **Πάντων δὲ θαυμαζόντων.** The miracle may have kindled once more mistaken Messianic hopes: Jesus corrects the false impression by once more telling them of His approaching death. The prediction, less full than the first, gives the additional detail of the betrayal into the hands of men.

45. **ἵνα μὴ αἴσθωνται αὐτό.** Luke emphasizes the ignorance of the disciples, which Matthew omits and Mark just mentions, in order to shew that it was part of the divine purpose that they should not understand in order that they might remember what Jesus had said and more fully appreciate the full meaning of His words and of His voluntary sacrifice when the Resurrection had made all plain, cf. xviii. 34, xxiv. 16.

Dispute concerning Precedence. 46—50.

46. **τὸ τίς ἂν εἴη μείζων αὐτῶν.** *τό* marks the quotation, cf. *τὸ τί ἂν θέλοι*, i. 62. **αὐτῶν.** The gen. is partitive, to be taken with *τίς*. The question illustrates the lack of perception of the principles of Christ's life and teaching by the disciples referred to above.

47. **ἐπιλαβόμενος.** Matthew says that He called the child and

placed him in the midst of them. Luke, that He took the child and kept him by Him. Mark, that He put His arms round the child, ἐναγκαλισάμενος. Elsewhere Jesus says that the members of the Kingdom must have the heart and mind of children (x. 21, xviii. 17), and that it were better for a man that a millstone were hung about his neck and he were cast into the sea than that he should cause one of these little ones to stumble (xvii. 2); cf. the Gospel in the Church of England service for the baptism of infants, Mk x. 13—15.

48. **Ὃς ἂν δέξηται.** The true disciple is not he who welcomes children because he likes them, but because he realizes that they are Christ's. **δέχεται τὸν ἀποστείλαντά με.** Our Lord elsewhere refers to His Father in the same terms, x. 16; cf. Jn xii. 44, xiii. 20, xiv. 24. **ὁ γὰρ μικρότερος,** he that is in his own estimation of but little account is truly great.

49. **Ἀποκριθείς.** The question was suggested to John's mind by Jesus' words 'in my name.' John was jealous of the use of the power of exorcising spirits in the name of Jesus. So when Joshua would have prevented Eldad and Medad from 'prophesying' in the camp, Moses with a noble generosity replied: 'Enviest thou for my sake? would God that all the Lord's people were prophets,' Num. xi. 27—29. The Gospel of John is so full of evidence of his loving nature that it is hard to realize how he could be called 'Boanerges,' a son of thunder. Here and in vs. 54 are instances of the intolerant zeal for his Master which perhaps earned him the name.

50. **Μὴ κωλύετε,** 'do not be for hindering him.' Mark adds: 'For no one who shall do a miracle in my name shall quickly be able to speak evil of me.' **ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.** Neutrality may have two distinct effects. When Christ says to His disciples, 'He that is not with me is against me' (xi. 23; Mt. xii. 30), He tells them that active service is needed from them and they are to test themselves and be sure that they are on His side. Neutrality on their part would be fatal to their discipleship. Here He is speaking of others who were not disciples, and He warns the disciples that they must not apply the severest test of active co-operation, but when they find no actual hostility on the part of others, they are not to assume that they are against Christ's cause, but if anything, on His side. In a season of popularity neutrality counted for hostility: when all forsook, the neutral became a friend. With these words the ministry in Galilee is brought to a close.

Journeyings towards Jerusalem. ix. 51—xix. 28.

For the events of this period we rely mainly upon Luke, though Mt. xix.—xx. 34; Mk x. and Jn vii.—xi. 57 belong to it. They were confined to Judaea and the border lands and extended from the feast of Tabernacles, 28 A.D., to the Passover, 29 A.D. It is clear from scattered notes in the section, in spite of the conspicuous absence of notes of time or place in many cases, that Jesus is on His way to Jerusalem, and that at this point Luke ceases to follow Mark, and collects in these chapters a great mass of material which was at his disposal from other sources, and which he desired to preserve and incorporate in his narrative.

It is impossible to dovetail the narrative of Luke and John so as to get any fixed idea of the order of events. Both evangelists have preserved for us in these sections 'discourses of the utmost value,' to which both Gospels owe in no small degree their marked individuality.

Throughout the Galilean ministry Jesus had placed the nature of the Kingdom in the foreground. Now with His face towards Jerusalem and death He reveals Himself as the King to the inner circle of His disciples, or as we learn from John, as the 'life' and 'light of the world.' He is the living bread, the living water, the good shepherd, the resurrection and the life.

Rejection by the Samaritans. 51—56.

A lesson of toleration opens the new section as it had closed the last. Here the Apostles are reminded that it is not for them to punish those who are unfriendly to Christ.

51. **ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας**, 'when the days of His Assumption were gradually being fulfilled,' i.e. when the interval between His leaving Galilee and His Ascension was gradually drawing to a close. **ἀναλήμψις** only occurs here, but the verb *ἀναλαμβάνω* is regularly used of His ascending to heaven. **τὸ πρόσωπον ἐστήρισεν.** The Hebraic idiom with *πρόσωπον* is here used three times in three verses. *ἐστήριξεν* is the class. form.

52. **Σαμαρειτῶν.** The first mention of the Samaritans in this Gospel. They were the descendants of the foreign peoples settled in the land by the Assyrian kings, 2 Kings xvii. 24. They had adopted in part the

Jewish religion: but the Jews, jealous of the purity of their race, had a greater hatred for the Samaritans than for the Gentiles. In the time of our Lord they observed the Mosaic law (without any of the traditions of the elders) and worshipped on Mt Gerizim. Matthew makes only one reference to the Samaritans in the command given to the twelve not to enter their cities, x. 5. Mark never mentions them. John (ch. iv.) gives us the exquisite story of the meeting between the woman of Samaria and Jesus at the well of Sychar. Luke further tells us in the narrative of the healing of the ten lepers that the only one who returned to give thanks was a Samaritan, xvii. 16, to which must be added the parable of the good Samaritan, x. 33. **ὡς ἑτοιμάσαι αὐτῷ.** The conjunctions tend to lose their original force in later Greek: as here *ὡς* (for *ὥστε*) is used in a final sense if the reading is correct, cf. Acts xx. 24, or *ὡς* may mean 'as though,' cf. *ὡς ὅτι* 2 Th. ii. 2.

54. **ἰδόντες**, i.e. seeing the messengers return, whom Jesus had sent in advance. **θέλεις εἴπωμεν.** Luke, who alone gives any illustrations of the fiery character of James and John, does not mention the title Boanerges (sons of thunder) Mk iii. 17. The subj. is either deliberative or more probably dependent on *θέλεις*: colloquial usage led to the omission of the conjunction *ἵνα* or *ὅπως*. The best MSS. omit *ὡς καὶ Ἠλείας ἐποίησεν;* but there is less doubt about the last part of vs. 55 where some MSS. add *καὶ εἶπεν Οὐκ οἴδατε ποίου πνεύματός ἐστε. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι.*

56. **εἰς ἑτέραν κώμην**, not different in population but in the attitude of the population to Christ.

The Three Aspirants. 57—62.

57. **ὅπου ἐὰν ἀπέρχῃ.** The first aspirant relies upon the warm enthusiasm kindled momentarily in his heart. Jesus checks his impulsiveness by telling him of the persecution that would be before him.

58. **κατασκηνώσεις**, 'roosting places' would be more correct than 'nests,' as birds only have nests for breeding.

59. **ἐπίτρεψόν μοι πρῶτον...τὸν πατέρα μου.** The literal interpretation is the best. The man, who Matthew says was one of the disciples, asks that he may go and carry out his father's funeral with all the ceremonial duties attendant upon it. Before this could be done Jesus would be far away and the man's opportunity of service gone.

He wavers between two duties, Jesus tells him which is the higher obligation.

60. **Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.** A hard saying even when taken in connection only with the present context, 'Allow those who are dead (spiritually) to bury their own dead.' At this juncture if the man would follow Christ even the most sacred duties of family life must give way to the great opportunity now offered to him. Others who had not then such an opportunity would perform all the sacred duties to the dead. The underlying principle of immediate obedience to a divine call is applicable to many circumstances, but the actual words were addressed to a particular man under particular circumstances and are not to be interpreted literally as generally applicable. If *νεκρούς* is to be taken literally it must mean 'leave the dead to bury their own dead,' an impossible task, it is true, but a striking phrase to emphasize the need to follow Christ and to abandon other tasks.

61. **ἐπίτρεψόν μοι ἀποτάξασθαι.** The third aspirant hesitates, but Jesus warns him that there can be no turning back. The case of Elisha, 1 Kings xix. 20, when permission was granted, may have been in the man's mind. *ἀποτάσσω* is only used in the middle in N.T. and always in the technical sense of saying farewell to, xiv. 33, Acts xviii. 21. The phrase was used in baptism, *ἀποτάσσομαι σοί, Σατανᾶ, καὶ πᾶσι τοῖς ἔργοις σου.*

62. **ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον.** A proverb, cf. Hes. *Opp.* 443: 'He who would draw a straight furrow must not have his eyes on his companion but his mind on his work.' The plough in Palestine is very small and only one hand is used to guide it, in the other the goad is held. **εὔθετος,** lit. 'well-placed,' i.e. fitted to be a useful disciple to work in the spreading of the Gospel.

The Mission of the Seventy. x. 1—24.

The mission of the seventy is mentioned only by Luke, and the charge given to them contains little that is not contained in Matthew's Gospel in the charge to the twelve and elsewhere. The significance of the number, seventy, clearly points to the setting apart of the seventy elders by Moses (Num. xi. 16), and possibly to the members of the Sanhedrin and the traditional number of the nations of the earth. If the last parallel could be legitimately pressed as having any bearing on the number, it has a peculiar interest in this Gospel, so strongly marked by its universality as essentially the Gospel of the nations. That Luke

was himself a member of the seventy is clearly disproved by his own disclaimer in the preface of his Gospel of having been an eye-witness. That there should be strong marks of similarity with the commission of the twelve (ix. 1—5) is only natural, but there are sufficient points of difference to make any idea that the charge to the seventy is a doublet of the charge to the twelve untenable. (1) The seventy are only to go before Christ to the places He proposes to visit. (2) They are reminded of the paucity of labourers in Christ's harvest. (3) They are told to receive what is put before them and to heal the sick and preach the near approach of the Kingdom. (4) On their return they are filled with joy at their success in casting out evil spirits, which did not form part of their commission.

1. **ἀνέδειξεν ἑτέρους ἑβδομήκοντα**, cf. *ἀναδείξις*, i. 80. The verb is only found here and in Acts i. 24, in the prayer of the Apostles. It denotes the public announcement of the appointment to an office. **ἑτέρους**, 'others,' i.e. others beside the twelve already appointed. **ἑβδομήκοντα** is in apposition. The best MSS., with one exception, omit *δύο* with *ἑβδομήκοντα*: it may have been inserted to make the number agree exactly with the elders, as with Eldad and Medad there were seventy-two. **ἀνὰ δύο δύο**. A combination of *ἀνὰ δύο* and *δύο δύο*, both idioms are used distributively. The early Christian missionaries followed this injunction and Paul almost always had companions with him, Acts xv. 39, 40.

2. These words occur in the mission of the twelve in Mt. ix. 37, 38: for the metaphor cf. Jn iv. 36.

ἐργάτας. *ἔργον* is properly used of farm-labour and *ἐργάτης* is correctly 'a labourer,' Mt. xx. 1, but it is used metaphorically as here and by Paul, 2 Cor. xi. 13.

4. **μὴ βαστάζετε...ὑποδήματα**. This is not a prohibition against wearing sandals but against carrying others with them.

5. **Εἰρήνη τῷ οἴκῳ τούτῳ**. These words mark the entrance of the minister into the house of sickness in the service for the visitation of the sick in the English Prayer-book.

6. **υἱὸς εἰρήνης**, 'a son of peace,' a Hebraic expression for one who loves peace; cf. child of disobedience, Eph. v. 6. **ἐπαναπαήσεται**. This rare form of *ἐπαναπαύσεται* is supported by the best MSS. **ἀνακάμψει**, 'it shall turn back,' a metaphor originally from the 'turn' in the race-course.

7. **ἐν αὐτῇ δὲ τῇ οἰκίᾳ**, 'in that very house.' **τὰ παρ' αὐτῶν**. The context does not allow of any reference to scruples about enquiry about

the food set before them, as in the case of the 'meats offered to idols,' 1 Cor. x. 27. **ἄξιος γὰρ ὁ ἐργάτης.** The exact words occur again as quoted from scripture in 1 Tim. v. 18. The absence of many direct references to the words and works of Christ in the Epistles has always been regarded as strong evidence that the Epistles preceded the Gospels in publication, and therefore this quotation is suspected, but in any case it is no more than a proverb and might have been more in use since it had been adopted by Christ. The primary mission of the Apostles was to preach 'Jesus Christ and Him risen from the dead.' All that Christ said and did seem to be swallowed up in the supreme fact of the resurrection. This more than anything accounts for the absence of references already alluded to.

10. **εἰς τὰς πλατείας**, supply *ὁδούς*, 'into the open streets.' Each town had a broad thoroughfare leading to and from the market-place.

11. **τὸν κονιορτόν.** It is noticeable that Luke adds here *τὸν κολληθέντα*, 'which cleaveth, sticketh,' and varies *ἀποτινάσσετε* (ix. 5) with *ἀπομασσόμεθα*, 'we wipe off.'

12. **ἐν τῇ ἡμέρᾳ ἐκείνῃ**, i.e. of judgment, when the kingdom is come. Jesus adopted the language of Jewish apocalyptic literature, and the coming of the kingdom would be understood by his hearers in its eschatological sense as ushering in the end of the present order and the beginning of the reign of the Messiah. **ἀνεκτότερον.** The positive *ἀνεκτός* never appears in N.T. Sodom and Gomorrha had had no such opportunities as the cities of Galilee.

13—15. Jesus had turned His back finally upon the cities of Galilee which had rejected Him. In Mt. xi. 20—24 these denunciations of the cities follow immediately upon the testimony of Jesus to the Baptist. It is possible that Luke groups both sayings together here because of the recurrence of *ἀνεκτότερον ἔσται.*

13. **Χοραζείν.** No other reference is made beyond this to Chorazin in N.T. It is probably identical with the ruins of Keraseh, two miles north of Tell Hum, the supposed site of Capernaum. **σάκκῳ** properly rough clothes made of goat's hair.

15. **Καὶ σύ, Καφαρναούμ.** The reading of Cod. Sin. is indisputably the best: 'Shalt thou be exalted unto Heaven? Unto Hades shalt thou be cast down'; Heaven and Hades here stand metaphorically for height of fame and depth of infamy. **καταβήσῃ**; the variant *καταβιβασθήσῃ* is more forcible. The present desolation of Galilee is a striking fulfilment of this prophecy.

16. Cf. ix. 48 and note.

17. **Ὑπέστρεψαν.** The words need not imply that they came all at once, but that their reports coincided. **καὶ τὰ δαιμόνια.** The submission of the demons was more than they had expected, and was the especial cause of their rejoicings.

18. **Ἐθεώρουν τὸν Σατανᾶν.** The tenses are important. The imperfect = 'I was beholding and saw Satan lying prostrate after his fall' (*πεσόντα*). **ὡς ἀστραπήν** is better taken with *ἐθεώρουν* but it may agree with Σατανᾶν. The obvious meaning of the passage is that Jesus witnessed the overthrow of His personal enemy Satan, in the success of the mission of the seventy. **ἐκ τοῦ οὐρανοῦ** here as above means 'from the summit of power.'

19. **δέδωκα...τὴν ἐξουσίαν,** 'I have given you the authority over every power of the enemy' (i.e. Satan). The article is important, 'my authority.' The disciples had been unaware of the full authority they possessed. **πατεῖν ἐπάνω ὄφεων,** i.e. treading unawares upon serpents, not trampling upon them. The words are probably metaphorical, but for an instance of the literal fact cf. Acts xxviii. 3. **οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει,** cf. xxi. 18. The accumulation of negatives is very emphatic, *οὐ μή* with the future expresses a strong negation.

20. **ἐνγέγραπται.** They have been written and remain permanently inscribed. The metaphor is well known in the O.T., Ex. xxxii. 32. **ἐν τοῖς οὐρανοῖς.** The plural is Hebraic, *οὐρανός* is never found in the plural in cl. Greek.

21. **Ἐν αὐτῇ τῇ ὥρᾳ.** Luke connects the words which follow closely with the return of the seventy, Matthew with the woes on the cities (xi. 25, 26). **ἠγαλλιάσατο,** 'exulted,' the verb is stronger than 'rejoiced.' The influence of the Holy Spirit upon Christ is only once referred to in addition to this passage, in the narrative of the temptation (iv. 1). **Ἐξομολογοῦμαι,** 'I openly confess to thee,' 'acknowledge to thy honour,' cf. Phil. ii. 11. **πάτερ κύριε.** The genitives *τοῦ οὐρανοῦ καὶ τῆς γῆς* belong to *κύριε* only: it is noticeable that in the Gospels Jesus speaks of My Father and your Father, but he never says 'Our,' cf. Jn xx. 17. He thus indirectly shews that the Son stands in a relationship to the Father which none of His children have. **ὅτι ἀπέκρυψας...νηπίοις,** cf. ix. 46 foll., 'the mind of the child is the recipient of the Gospel,' Ps. viii. 2; Mt. xxi. 16. Christ does not condemn *σοφία* and *σύνεσις* (wisdom and intellect) but He does positively state that the blessing rests upon the *νηπίοι*. Paul is never tired of this theme, 1 Cor. i. 26. **ὁ πατήρ.** Nom. for voc. viii. 54. **εὐδοκία ἐγένετο,** a Hebraism, ii. 14, cf. Phil. i. 14.

22. **Πάντα μοι παρεδόθη**, 'all things were delivered to me.' The Son was free to carry out the will of God in His own time and in His own way. This verse more than any other in the Synoptists brings them into close touch with the fourth Gospel and its teaching about the person of Christ. It embraces the whole of the doctrine of the eternal preexistence and coexistence and coequality of the Father and of the Son. For the two statements (1) the entire trust of the Father in the Son, cf. Jn xvi. 15, also Jn iii. 35, xiii. 3; (2) the perfect unity and union of mind and purpose of the Father and the Son, Jn x. 15; also v. 37, vi. 46, viii. 19, 28, xvii. 25.

23, 24. These two verses occur in Mt. xiii. 16, 17, in connection with our Lord's explanation of the reason why He speaks in parables.

The Lawyer's Question. 25—29.

25—27. Luke records (xviii. 18—23) the same question addressed to Jesus by the man who had great possessions. The incident recorded by Mark (xii. 28—34) and Matthew (xxii. 34—40) is clearly distinct.

25. **ἐκπειράζων**, 'tempting' gives a wrong impression. 'Thoroughly testing,' i.e. His ability to teach, gives the true meaning. No hostility is necessarily implied. **τί ποιήσας**. The question shews clearly that the lawyer had no conception of the meaning of 'eternal life.' The aor. part. shews that he means 'What single act will win eternal life?'

26. **Ἐν τῷ νόμῳ**. Christ's method is Socratic. He convicts the questioner not so much of insincerity as of lack of real insight into the law with which as a lawyer he was very familiar.

27. **Ἀγαπήσεις Κύριον**. The answer is taken from Deut. vi. 5, and Lev. xix. 18. Mark and Luke both use four substantives to embrace the whole nature of man. Matthew agrees with the original passage in Deut. by using only three. The first of the two laws was inclosed in the phylacteries which were and are worn by all strict orthodox Jews: that neither of these two laws can be fulfilled without the other is clearly taught in N.T., and most clearly by John, 1 Jn iv. 20.

28. **Ὀρθῶς ἀπεκρίθης**. For the adverb cf. vii. 43. **τοῦτο ποίει**. He had asked, 'What single thing shall I do?' Jesus replies, 'Go on doing what the law bids you,' perhaps with reference to Lev. xviii. 5.

29. **θέλων δικαιῶσαι**. He had asked a question to which he had at once given the correct answer himself: but anxious to put himself

in the right and give some justification for his original question, he goes on to ask our Lord to define more clearly who came within the category of 'neighbour.' This question was more real in the mouth of a Jew of those days than on the lips of a Christian, as the Jews recognized no obligation to Gentiles; by the most delicate irony in the parable which follows he is taught that a Gentile could recognize an obligation to the Jews who despised them. **πλησίον.** The art. may be omitted and then the translation 'Who is my neighbour?' is correct: this is probable, for it may easily have been omitted, as *τὸν πλησίον* occurs in the preceding sentence. *πλησίον* may however be an adverb.

The Parable of the Good Samaritan. 30—37.

30—37. The parable does not answer the question which the lawyer asked, 'Who is my neighbour?' but the question he should have asked, 'To whom can I be a neighbour?' The whole point of the parable lies in the great central lesson of neighbourliness: and that those who have hearts full of sympathy will always find occasion for displaying it. To seek for typical interpretation of details is to miss the point of the parable.

30. **ὑπολαβών.** The verb here only in N.T. has its classical meaning, common in Plato and other writers, 'taking him up,' 'interrupting,' cf. vii. 43. Having first, in accordance with His usual practice, as in the sermon on the mount, shewn that the old law contains the answer, He goes on to give the higher positive teaching of the limitless range of Christian love in the parable which follows. **Ἄνθρωπός τις κατέβαινεν.** Jericho is twenty miles from Jerusalem. The road descends nearly 4000 feet. Jesus may have been on the very road which passes Bethany, and the incident here recorded may be historical. The rocks that overhang the road have always been the haunt of robbers. Herod made efforts to exterminate them. In 1820 an English traveller was murdered by brigands on this road. **λησταῖς περιέπεσεν,** 'fell in with robbers.' The construction is thoroughly classical: 'robbers' are distinct from 'thieves' (*κλέπτης*), cf. xix. 46. **οἳ καὶ ἐκδύσαντες...,** in addition (*καί*) to robbing him they stripped him and half-murdered him.

31. **κατὰ συγκυρίαν.** The Bible knows nothing of 'by chance,' which is an unfortunate rendering. 'By a coincidence,' or 'simultaneously' gives the correct meaning. **ἀντιπαρῆλθεν.** Only here in N.T.

He saw the man, obviously one of his own countrymen, by the wayside, but 'went by opposite to him' without, as the Levite did, looking at him more closely before he too passed on.

33. **Σαμαρείτης δέ τις ὁδεύων.** Where the orthodox priest and Levite had shewn calculated neglect, the alien displays uncalculated sympathy. He had no thought of the proximity of brigands, and immediately applied the simple remedy of oil and wine mixed as a salve for the man's wounds.

34. **εἰς πανδοχεῖον**, see ii. 19. *πανδοχεῖον* implies that the inn was of considerable size and was kept by an innkeeper. The present khan is situated just before the very steep descent to Jericho.

35. **δύο δηνάρια**, amounting to about four shillings, cf. vii. 41. **προσδαπανήσῃς.** 'Whatever thou shalt have spent over and above,' i.e. more than the 2 denarii. **ἐν τῷ ἐπανέρχεσθαί με.** 'In the course of my return journey.'

36. **τίς τούτων δοκεῖ.** If *τίς* is the correct reading *πλησίον* should rightly be an adv., another reading is much easier—*τίνα οὖν δοκεῖς.* **γεγονέναι**, 'to have proved.'

37. **Ὁ ποιήσας τὸ ἔλεος**, 'he that performed the act of pity.' The lawyer avoids mentioning the Samaritan. The use of *μετά* is unclassical and is used to translate the Hebrew idiom (cf. i. 72). The repetition twice by the lawyer of *ποιήσας*, the aor. of single action, and twice by Jesus of *ποίει*, the imperative of continued action, adds great point to the parable. For the teaching of Jesus upon mercy cf. Mt. v. 7, xviii. 33.

The Sisters of Bethany. 38—42.

38. **εἰς κώμην.** Undoubtedly Bethany, though Luke may not have had definite information and hence omits the name. Matthew and Mark mention the incident of Jesus' dining in the house of Simon the leper (Mt. xxvi. 6; Mk xiv. 3), and the anointing of His feet, but they do not mention the sisters by name. John (xii. 1, 2) tells us that Martha served and Mary anointed the Saviour's feet. Luke alone records the conversation of Martha with our Lord. The characters of the two sisters as drawn by Luke and John closely correspond.

39. **ἣ καὶ παρακαθεσθεῖσα**, a late form of the aor. part. pass. of *παρακαθέζομαι.*

40. **περιεσπᾶτο**, 'was distracted,' lit. 'dragged in different directions.' **ἐπιστᾶσα.** Every word adds to the picture, she came up in

the course of her work and stood before Jesus with Mary in the posture of a disciple at His feet. **κατέλειπεν.** The imperfect implies 'has been leaving me all this time.' She addresses the rebuke to Jesus and not to her sister. **ἵνα...συναντιλάβηται,** lit. 'take a hand with me in the work.'

41. **Μάρθα Μάρθα, μεριμνᾷς.** The repetition of the name is Hebraic and implies affection, cf. xxii. 31, Acts ix. 4. *μεριμνῶ* implies great anxiety and distraction and is very inadequately translated by 'taking thought' in the narrative of the sermon on the mount, Mt. vi. 25. **θορυβάζῃ περὶ πολλά.** *μεριμνᾷς* refers to her worry and anxiety, *θορυβάζῃ* (which occurs nowhere else) to her bustling and worrying about many things when she need not: 'Martha complains of having no one to help her, but it was by her own choice she had so much to do.' **ὀλίγων δέ ἐστιν χρεία ἢ ἑνός.** *ὀλίγων* is in contrast to *πολλά*, *ἑνός* refers forward to *ἀγαθὴ μέρις*. It is possible that these words mean 'You have been busy preparing many dishes—an elaborate meal; when a few or even one would suffice for necessity (*χρεία*)': *χρεία* and *μέρις* are both commonly used in connection with food.

42. **τὴν ἀγαθὴν μερίδα.** 'The good part,' not 'the better': Jesus does not reprove Martha for her act of service which was meant to do honour to Himself, but for her over-anxiety and her finding fault with her sister for listening to Jesus instead of helping her. Both sisters in their own way were trying to shew their deep affection for Christ, but Mary shews here her greater insight into the preciousness of the presence of Christ, to which she gave expression soon after by anointing His feet. She understood before what those who complained of the waste of the ointment did not understand, 'Me ye have not always.' There is no hint in the story that Martha was always to work and Mary always to sit still: on this occasion she had chosen 'the good part' and was doing her part in 'entertaining' Jesus, while Martha busied herself with her preparations.

Christ's Teaching on Prayer. xi. 1—13.

In accordance with his custom Luke gathers together in these verses Christ's teaching on prayer: (1) the Lord's prayer 1—4; (2) the parable of the friend at midnight, 5—8; (3) exhortation to perseverance in prayer, 9—13. To these may be added the parables of the importunate widow and the unjust judge (xviii. 1—8) teaching the same lesson, and of the Pharisee and the Publican emphasizing the right attitude of

prayer, xviii. 10—14. Both the Lord's prayer and the exhortation to perseverance form part of the sermon on the mount in Mt. vi. 9—13, vii. 7—11. It is possible that Jesus delivered the prayer on more than one occasion. The omission of three clauses in Luke's narrative which are found in Matthew together with marks of Luke's own style—*τὸ καθ' ἡμέραν, παντί, καὶ αὐτοί*—shew that Luke edited the original from which he was copying, and it must have been a Greek original, accessible to both evangelists, otherwise the strange word *ἐπιούσιος*, which occurs nowhere else in Greek literature, would not have been found in both. It is remarkable that Luke who records more often than any of the evangelists the occasions on which our Lord prayed (see *Introd.*), makes no mention of the command, to avoid empty repetition and public ostentation, which occurs in the sermon on the mount. The Lord's prayer, so called not because Jesus used it but gave it, is the model and complete summary of all prayer, 'the epitome of the Gospel.' There is nothing Jewish in it, but it is applicable to the conditions of all ages and all lands. It contains six petitions which correspond roughly with the two great divisions of the commandments, the duty to God and to man. The prayer is marked by exquisite symmetry and proportion. The first three petitions concern man's relationship to God—His glory, His kingdom and His will, though the last is omitted in Luke's narrative: the second three concern man's need of sustenance for the present, forgiveness for the past, and protection for the future. Neither Luke nor Matthew appended the doxology, which was probably copied from the prayer of David, 1 Chron. xxix. 11. The Lord's prayer begins with the ascription of praise: for which may well be compared the prayers of Solomon, 1 Kings viii. 23, and Hezekiah, Is. xxxvii. 16.

2. **Πάτερ.** The universal fatherhood of God was a doctrine familiar to Jews from the writings of the great prophets. But Jehovah in the O.T. was conceived of preeminently as the father of His chosen people. The doctrine of individual sonship was first taught by Jesus, Jn i. 12, cf. Rom. viii. 15; Gal. iv. 6. **ἁγιασθήτω τὸ ὄνομά σου**, 'let thy name be regarded as holy.' 'The name' of God implies all the attributes of God progressively revealed in the O.T. by the messengers of God and finally revealed by His Son: cf. Heb. i. 1. In this petition not only is glory ascribed to God, but we pray for a right and worthy conception of Him. **ἐλθάτω**, a late form, common in N.T., as if from a first aor. **ἡ βασιλεία** may mean 'let thy dominion extend,' i.e. from heaven to earth. Some later texts of the Gospel contain the interesting petition, 'let thy holy spirit come upon and cleanse us.' The

absence of the petition 'Thy will be done as in heaven so also on earth' from the best MSS. is strong evidence that 'as in heaven so in earth' belongs only to 'Thy will be done' and not also to the two petitions which precede.

3. **τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.** Matthew has *σήμερον*, 'to-day,' and therefore correctly uses the aor. imper. *δός*, 'give us to-day'; Luke uses his favourite expression *τὸ καθ' ἡμέραν* and the clause should be correctly translated 'continue to give us day by day our daily bread.' The epithet *τὸν ἐπιούσιον* is of uncertain derivation, (1) from *ἐπί* and *οὐσία* with the meaning 'needful'; (2) from *ἔπειμι*, and especially in connection with *ἡ ἐπιοῦσα*, 'the coming day'; in that case the reference is strictly to time, whether the phrase means 'for to-day,' or 'for to-morrow.' James uses the more common word for 'daily' *ἐφήμερος*, ii. 15.

4. **ἄφες...τὰς ἁμαρτίας.** Matthew has *ὀφειλήματα* (debts), which is probably the original word used, as Luke himself uses *ὀφείλοντι*, to which he adds his favourite *παντί*. **ἀφίομεν**, for class. *ἀφίεμεν*; the late forms *ἀφίω* and *συνίω* are found in N.T. For the lesson of the duty of forgiveness cf. Mt. v. 23, 24, xviii. 21—35; Eph. iv. 32. **καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν**, 'if the temptation comes quench the desire, if the desire spare us the temptation.' Temptation bears here its meanings of alluring and enticing, though the idea of 'testing' is present, cf. Mt. xxvi. 41. For the meanings of 'temptation' cf. Jas. i. 2, 13; 1 Cor. x. 13. The clause 'but deliver us from the evil one' is omitted by Luke.

The Parable of the Importunate Friend. 5—8.

This and the parable of the unjust judge (xviii. 1—8) are peculiar to Luke and both are concerned with the teaching of importunity in prayer, that prayer is never out of season and that it always wins a reward.

5. **Τίς ἐξ ὑμῶν.** The question is lost before the end of the sentence is reached and the future and the deliberative subj. are used indiscriminately. **χρῆσον.** *κίχρημι* does not imply lending with a view to any interest or necessarily any return.

6. **ὃ παραθήσω**, for use of *παρατίθημι* of food, cf. ix. 16, 1 Cor. x. 27.

7. **Μή μοι κόπους πάρεχε.** *κόπος* implies hard toil: it is the distasteful task of getting up and fetching the loaves, not the giving of

them, that the man dislikes, xviii. 5. **ἤδη...κέκλεισται**, 'has already been shut for a long time.' **εἰς τὴν κοίτην**. For the prep. of motion after a verb of rest cf. **εἰς οἶκόν ἐστι**, Mk ii. 1, but **εἰς** and **ἐν** are used almost indiscriminately in Hellenistic Greek.

8. **εἰ καὶ οὐ δώσει**. **οὐ** coalesces with **δίδωμι** = 'refuse': many verbs are so used with the negative—*οὐκ ἐῶ, οὐ φημί, οὐκ ἐθέλω* are the commonest and most classical. **τὴν ἀναιδίαν**, 'shamelessness,' i.e. unblushing persistence.

9—13. These verses may well be regarded as our Lord's own comment on the parable just uttered, driving home the lesson of perseverance. He bids His own disciples, like the importunate visitor, to 'go on asking, seeking, knocking,' and it is certain that some answer, though not necessarily such as is expected, will be given.

11. **τίνα δὲ ἐξ ὑμῶν**. The construction is again irregular and cannot be rendered literally in the English idiom, which requires, 'What father will give a serpent when his son asks for bread?' Tr. 'Of which of you as being his father will the son ask for a fish? Will he for a fish give him a serpent?' The change of subject is very abrupt but emphatic.

13. **πονηροὶ ὑπάρχοντες**. Here the verb bears its full meaning, 'being originally bad.' **οἴδατε** is a late form for the Attic **ἴστε**. **ὁ ἐξ οὐρανοῦ**. When we pray to God, He is in (**ἐν**) heaven, when He answers prayers it is from heaven, cf. the Litany, 'O God, the Father, of (i.e. from) heaven.' Greek can express this difference by the subtle use of the preposition. **πνεῦμα ἅγιον**. Matthew has simply **ἀγαθά**.

The casting out of Demons. 14—28.

14. **ἐθαύμασαν**. The wonder of the people was enhanced by the magnitude of the cure. From Matthew we gather that the man was blind, dumb, possessed with a demon and probably deaf also.

15. **τινές**. Matthew and Mark say definitely the Pharisees, and bring out more clearly the growing and persistent hostility of the Pharisees seeking to compass our Lord's ruin. Christ worked miracles but He broke the sabbath, therefore He cannot be a good man and His miracles must come from a compact with Satan. The same charge is twice mentioned by John, Jn viii. 48, x. 20. **Ἐν Βεεζεβούλ**. The exact form of the word and its meaning are alike obscure. It may mean 'lord of the dwelling.' The reading of the text makes the connection with Beelzebub, the Ekronite god of flies, impossible; nor would there be much point in such a connection. In any case the word

is associated with diabolical magic, and the translation, 'the chief of the demons,' makes this clear. Without considering the exact meaning of Zebul, the word Baal itself, originally meaning only 'lord,' had long since been an accursed name.

16. **πειράζοντες**, 'testing': the test is the same as in the third temptation, iv. 9—12. The sign from heaven is to be distinguished from a miracle of healing that they had just seen.

17. **τὰ διανοήματα**, 'their thoughts,' 'intentions.' **οἶκος ἐπὶ οἶκον πίπτει**. Matthew has *καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται*. This does not justify a similar translation in this passage. The Greek can only mean either 'house falleth against house' or 'house after house falleth,' a further description of *ἐρημοῦται*.

18. **εἰ δὲ καὶ ὁ Σατανᾶς**. Satan cannot be exempt from the law that division can only lead to disaster, cf. Mk iii. 24. **ὅτι λέγετε**, i.e. I say this because you say I cast out demons by the power of Beelzebub.

19. **οἱ υἱοὶ ὑμῶν**, 'your sons,' i.e. of the great Rabbis, a Hebrew phrase, cf. 'sons of the prophets,' 'son of the law.' **διὰ τοῦτο**. The argument is: you reject My claim to do good works by the power of God and attribute them to evil agency, your pupils attempt to do similar good works, so they must decide the source of the power.

20. **εἰ...δακτύλῳ θεοῦ**. Matthew has *ἐν πνεύματι θεοῦ*, but the 'finger of God' is an expression familiar from O.T., Ex. viii. 19. **ἔφθασεν**. *φθάνω* in late Greek means no more than 'to come.' In 1 Thess. iv. 5, it bears its idiomatic classical meaning of 'precede.'

21. **ὅταν ὁ ἰσχυρός**... 'when (i.e. whenever) the strong man fully armed guardeth his own premises.' *αὐλή* is properly a 'court' or 'court-yard,' frequently so translated in N.T., especially of the 'court of the high priest,' Jn xviii. 15. In Matthew and Mark the parable is only of general application. Here the strong man is Satan and the world is his *αὐλή*, cf. Eph. vi. 12. **τὰ ὑπάρχοντα**, cf. viii. 3.

22. **ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν**, i.e. when Christ shall come and conquer. The distinction between the frequentative *ὅταν* with the present and *ἐπάν* (*ἐπειδάν*, cl.) with the aor. subj. = as soon as ever, after that, is well marked. English idiom is not nearly so exact in this respect as Latin and Greek. **τὴν πανοπλίαν**. For the Christian panoply cf. Eph. vi. 11. **τὰ σκῦλα**, more correctly his 'spoils,' i.e. the armour in which he had trusted.

23. **ὁ μὴ ὤν**, cf. ix. 50 and note. Neutrality is quite possible between two bodies working peaceably towards similar ends, but not

between two powers in direct opposition in their aims. **ὁ μὴ συνάγων.** The metaphor may be from gathering fruit or more probably from collecting a flock.

24—26. A striking example is given in a short parable of the disastrous effects of neutrality. The sinner, represented by the man with an unclean spirit, who repents of his sins, and then makes no real effort to do positive good, is liable to fall back into a worse state than before. The tenement of the heart, however 'well-swept and garnished,' cannot remain without a tenant.

24. **δι' ἀνύδρων τόπων.** So the goat for Azazel was driven out into the wilderness, Lev. xvi. 10. **ἀνάπαυσιν**, 'rest,' i.e. cessation from his wanderings: he finds no soul uninhabited and so returns and finds his original tenement not yet occupied, though it was in a much better condition than when he left it, and many improvements had been made.

26. **παραλαμβάνει ἑπτά...**, 'he brings with him seven worse spirits,' cf. the story of Mary of Magdala, viii. 2. **κατοικεῖ.** They make a permanent settlement. **καὶ γίνεται τὰ ἔσχατα...** The work of final destruction is accomplished. Matthew adds the application to the Jewish race, 'so shall it be to this evil generation.' The Jews had vanquished the demon of idolatry, but were now possessed with covetousness, hypocrisy and other spirits of evil.

27, 28. These verses are peculiar to Luke and illustrate the special character of his Gospel as the Gospel of women, see *Introd.* At this point Matthew notes the arrival of the Lord's mother, Mt. xii. 50, cf. Lk viii. 21; and her presence may have caused this woman's exclamation.

28. **Μενοῦν μακάριοι.** The answer of Jesus is corrective. He does not deny the blessedness of His mother having borne the Messiah, but divine communion is above human relationship, and to do God's will is to be united with Him.

Seeking after a Sign. 29—36.

29. **Τῶν δὲ ὄχλων.** Matthew again has 'some of the scribes and Pharisees.' **τὸ σημεῖον Ἰωνᾶ**, cf. Jon. iii. 1—5. In Matthew's account the sign of Jonah is symbolical of the death and resurrection of Jesus. On the face of it the point of similarity in Luke's narrative between Jonah and Christ is that they both preached repentance; but

δοθήσεται points to the future, i.e. the resurrection. Our Lord's use of the story of Jonah does not necessarily imply its historicity.

31. **βασίλισσα νότου.** There is a triple contrast. The heathen queen came voluntarily from the ends of the earth to hear the wisdom of Solomon. The privileged Jews will not listen to a greater than Solomon who comes to preach to them.

32. **ἄνδρες Νινευεῖται,** 'Ninevites,' 'men of Nineveh.' *ἄνδρες* is anarthrous. *οἱ ἄνδρες* would include the whole population. **εἰς τὸ κήρυγμα.** The prep. probably means 'at the preaching of.'

33—36. Jesus goes on to improve the occasion by His favourite metaphor from the lamp, cf. viii. 16—18; Mt. v. 15, vi. 22; Mk iv. 21. Those whose spiritual sight has not been darkened have no need of any sign from heaven.

33. **εἰς κρύπτην,** 'into a cellar,' hence Eng. 'crypt.' **ὑπὸ τὸν μόδιον,** 'under the bushel measure,' found in every household for measuring corn: it is also used of any vessel holding a bushel. 'The measure of meal' may well be the kneading trough in which the bushel of meal was placed and the leaven mixed with it. *ὑπό* with the acc. implies motion.

34. **ἁπλοῦς,** 'normal.' **πονηρός,** 'diseased.' 'The eye is regarded as a window to admit light to permeate the whole body, or as a lamp to light up every part' (Wr.).

35. **τὸ φῶς τὸ ἐν σοί.** The light of the inner soul. **σκόπει...μή.** *μή* is interrogative, and the indic. *ἐστίν* implies conviction of actual fact.

36. **εἰ οὖν...φωτίζῃ σε.** *εἰ* with subj. is not classical. The emphasis in both protasis and apodosis is on *ὅλον*. If thy whole body be illumined, it shall be illumined wholly. The whole teaching of Christ on the divine light is fully developed in John's Gospel, iii. 19, viii. 12, etc.

Denunciation of the Pharisees. 37—54.

37. **Ἐν δὲ τῷ λαλῆσαι,** 'after He had spoken.' **ὅπως ἀριστήσῃ.** *ἀκράτισμα* was the earliest meal, *ἄριστον* corresponded more with the French déjeuner. *δεῖπνον*, 'dinner,' was late in the afternoon after business was over. *δόρπον* is 'supper,' but the Greeks only ate two meals, and dispensed with either *δεῖπνον* or *δόρπον*. *ἀριστάω* occurs again in Jn xxi. 12.

38. **ἐβαπτίσθη.** *βαπτίζω* is here used of the ceremonial washing of the hands before meals. *νίπτω* is the more usual and correct word.

39. **Νῦν.** Either temporal 'now' in contrast to former usage or 'as a matter of fact.' **τὸ δὲ ἔσωθεν ὑμῶν**, i.e. your inward parts, your hearts: in Matthew's account the cups are filled with the proceeds of rapacity.

40. **ἄφρονες.** A favourite word of Luke and Paul, stronger than *ἀνόητος*. **τὸ ἔξωθεν** here means what is visible and material as opposed to the invisible heart and soul of man.

41. **πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην.** (1) If *τὰ ἐνόντα* and *ἐλεημοσύνην* are in apposition, *τὰ ἐνόντα* should mean the contents, i.e. of the cup and platter; (2) if *τὰ ἐνόντα* is an adverbial accusative it means 'as far as your soul's welfare is concerned'; in any case *πάντα*, which follows, refers to the vessels used. Our Lord exalts almsgiving above ceremonial cleansing: for further teaching on cleanness and defilement cf. Mk vii. 17—23.

42. **οὐαὶ ὑμῖν τοῖς Φαρισαίοις.** Matthew groups all the eight woes against the Pharisees together in his 23rd chapter, and makes Jerusalem the scene. Similar denunciations were doubtless uttered at other places and on other occasions. Jesus here condemns their neglect of higher duties (39—42), their pride (43), and corruption (44). **πήγανον**, 'rue,' occurs here only. Matthew has *τὸ ἄνηθον καὶ τὸ κύμινον*. **τὴν κρίσιν**, i.e. the decision between right and wrong, justice rather than judgment. **κἀκεῖνα μὴ παρεῖναι.** Jesus did not condem ceremonial but unreservedly denounced the neglect of essential duties.

43. **τὴν πρωτοκαθεδρίαν**, the seat of the elders, a semi-circular bench surrounding the bema in the synagogue. Luke quotes the saying again, xx. 46.

44. **ὡς τὰ μνημεῖα τὰ ἄδηλα.** Matthew has *παρομοιάζετε τάφοις κεκονιαμένοις* (whitewashed tombs). Pollution was incurred by contact with a grave, Num. xix. 16. Hence they were whitewashed or marked with chalk, so as to enable people to avoid them. The point in Matthew is not the same, there they are outwardly pure and white and inwardly foul. Here our Lord means that people are defiled unwittingly by contact with the Pharisees, just as the Pharisees would consider themselves defiled by walking over hidden graves.

45. **καὶ ἡμᾶς ὑβρίζεις**, 'you actually insult even us.' *ὕβρις* implies injury as well as insolence, and we have no exact English equivalent. *καὶ ἡμᾶς* is answered by *καὶ ὑμῖν*.

46. **φορτία.** *φορτίον* is used properly of a soldier's kit, and therefore of a burden which a man is expected to carry himself, hence there is especial point in the choice of the word. The lawyers make others

carry their own proper burdens, but they will not carry their own, cf. Gal. vi. 2, 5.

47. **ὅτι οἰκοδομεῖτε.** For the condemnation of the false attitude of the Pharisees to the prophets, compare the scathing condemnation of them by Stephen, Acts vii. 51 foll. Matthew's account is fuller.

48. **ἄρα...συνευδοκεῖτε,** 'ye are witnesses and approve' the works of your fathers, i.e. in disobeying their injunctions and rejecting the Messiah.

49. **ἡ σοφία τοῦ θεοῦ.** Possibly this is personal. From the point of view of Hebrew philosophy 'the Wisdom' would be as natural as 'the Word,' as a name of Christ, and in Mt. xxiii. 34 these actual words are uttered by Christ Himself on another occasion. So Paul speaks of our Lord, 'Christ the power of God and the wisdom of God,' 1 Cor. i. 24. More probably the phrase is equivalent to 'God in His wisdom said'; there is no passage in N.T. which exactly corresponds. **καὶ ἀποστόλους.** Our Lord drives the argument still further home: as the fathers killed the prophets of old, 'I will send new prophets and you will mete out to them the same treatment.' Apostles and prophets will be united in one long chain of persecution, and the Pharisees and their fathers will be united in forging its links.

50. **ἵνα ἐκζητηθῇ,** i.e. that retribution may be demanded for the blood of the prophets. **καταβολὴ κόσμου.** One of the regular phrases for the foundation of the world in N.T., not found elsewhere.

51. **ἀπὸ αἵματος Ἄβελ.** The instances of murder are taken from Genesis and 2 Chron., the first and last books in the Jewish canon of O.T. Retribution was demanded in both cases, Gen. iv. 10; 2 Chron. xxiv. 22. Zachariah was the son of the high-priest Jehoiada. Matthew confuses him with the prophet Zachariah by calling him son of Barachiah. **τοῦ οἴκου,** i.e. *τοῦ ναοῦ*, 'the shrine.' The *θυσιαστήριον* must here be the altar that stood in the precincts or court of the priests.

52. **τὴν κλεῖδα τῆς γνώσεως.** They had taken away the key which opens the door to knowledge. Matthew says more clearly 'ye shut up the kingdom of heaven.' By their false interpretation of scripture they cut themselves and others off from entrance into heaven; for the metaphor cf. also Mt. xvi. 19 and Rev. i. 18, iii. 7, etc. **καὶ τοὺς εἰσερχομένους.** The present part. here is timeless if *ἐκωλύσατε* is a true aorist. If the aorist could be gnomic, then the part. is present.

53. **δεινῶς ἐνέχειν,** cf. Mk vi. 19, *ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ*. Here it probably means 'press upon violently,' either of actual pressure or angry gesture. **ἀποστοματίζειν.** The classical meaning is 'to

dictate' of a master teaching a pupil; but as questioning formed part of the lesson it came to mean to question or to get an answer. The word only occurs here in N.T. So also *θηρεῦσαι*. The whole verse is an editorial note of Luke himself.

Warnings to the Disciples. xii. 1—12.

This chapter consists of 20 sayings of Christ, fourteen of which are found in Matthew, three in the sermon on the mount, six in the charge to the twelve, three in the discourse of the last days and two elsewhere. Luke clearly connects this chapter with the condemnation of the Pharisees in the last chapter, but it is impossible to say whether the whole of this chapter forms one connected discourse or is a compilation of scattered sayings.

1. **Ἐν οἷς**, 'in the meantime,' i.e. while the hostile demonstration in the Pharisee's house was proceeding, a large crowd—people in their myriads—had assembled outside. The expression is an obvious hyperbole. **ἤρξατο λέγειν**. These words mark the introduction of solemn and important teaching. His words are addressed in the first place (*πρῶτον*) to His disciples. **Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης**. Verbs of avoiding, guarding against, caution, etc. are frequently constructed with *ἀπό* in Hellenistic Greek to mark complete severance. *ἑαυτοῖς*. The 3rd personal reflexive as in Greek tragedy may be used for the first or second where there is no ambiguity. The metaphor of leaven with the possible exception of the parable of the leaven, xiii. 20, 21, is always used in sacred and commonly in profane literature with a sinister significance, 1 Cor. v. 6.

2. **Οὐδὲν δὲ συγκεκαλυμμένον**. Closely in connection with what precedes. The hypocrisy of the Pharisees will be exposed, cf. viii. 17.

3. **ἀνθ' ὧν**. Two translations are possible (1) 'wherefore (in consequence of this) what ye have said shall be heard,' i.e. the statement of vs. 3 is the instance of vs. 2, or (2) = *ἀντὶ τούτων ὅτι* 'because,' in this case the consequence is reversed and vs. 2 depends upon vs. 3. Matthew (x. 26, 27) uses the words with a very different meaning as an injunction of Jesus to the disciples to proclaim abroad what He has taught them previously. **ἐν τοῖς ταμείοις**, irregular contraction for *ταμιείοις*, 'store or inner chambers.' Proclamations were frequently made from the housetops (flat roofs of houses).

4, 5. If these verses are closely connected with the teaching upon hypocrisy the meaning is, that the disciples though tempted by persecution

to be false have no need to fear. **μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα.** The different constructions of *φοβοῦμαι* are clearly marked in these two verses, *φοβοῦμαι* with *ἀπό* can only imply 'to be frightened by,' *ἀπό* = *ὑπό*; with the direct accus. it implies the wholesome fear which is the beginning of wisdom. This also is a strong argument that *τοῦτον* can only mean God: we are not bidden to fear the devil but to withstand him, besides he has not the authority to cast into Gehenna.

5. **εἰς τὴν γέενναν.** The valley of Hinnom, where the carcases of criminals were thrown and consumed by fire and where the children were sacrificed to Moloch, 2 Kings xxiii. 10. The confusion in A.V. of Gehenna with Hades (hell) has been the cause of great misconceptions. But undoubtedly Gehenna is used symbolically of the place of punishment of souls.

6. **οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;** *δύο στρουθία ἀσσαρίου* (Mt. x. 29): evidently the ordinary principle of sale was well developed. 'Two for one penny,' 'five for twopence.' *στρουθία* is a diminutive of *στροῦθος*, a generic name for small birds. For *πωλοῦνται* the singular would be expected, though the rule which prevails in classical Greek is not by any means adhered to in N.T. *πωλῶ* does not mean 'to sell' (*ἀποδίδομαι*) but 'to offer for sale': *ἀσσάριον* (Lat. as) would be more correctly 'a penny.' *κοδράντης* (Mk xii. 42), 'a farthing,' is the fourth part of the as: both are translated 'farthing.'

7. **αἱ τρίχες**, cf. xxi. 18. **διαφέρετε.** *διαφέρω* commonly means 'to differ,' but in cl. Gk as well as N.T. it may mean as here 'to excel.'

8. **πᾶς ὃς ἂν ὁμολογήσει ἐν ἐμοί.** The temptation to hypocrisy in denying Christ through fear of men can be overcome by the thought of the reward of being acknowledged by Christ. *ὃς ἄν* with the future indic. is admissible in Hellenistic Greek. Some MSS. have the subj. *ὁμολογήσῃ*, the classical construction. *ἐν ἐμοί* 'in my case' is more than a direct object of *ὁμολογήσει*.

9. **ἀπαρνηθήσεται.** The Greek is intensive as in *ἀπολαμβάνειν*, vi. 34. Cf. xxii. 34.

10. **Καὶ πᾶς ὃς ἐρεῖ.** Thus Jesus prayed even for His murderers, xxiii. 34. In Mt. xii. 31, Mk iii. 28—30, these words follow upon the rejection of the charge of casting out demons by Beelzebub. **οὐκ ἀφεθήσεται.** Two parallel passages of similar import help to make this difficult saying clear. 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice

for sin,' Heb. x. 26. 'There is a sin unto death,' 1 Jn v. 16. Persistent refusal to obey the voice of conscience in spite of every chance of enlightenment only leads to spiritual death. The conscience is dulled and its power perishes from inanition. Thus 'blasphemy against the Holy Spirit' and 'the sin unto death' are identical in their result.

11, 12. Similar advice is given again to the disciples xxi. 12—15. They need have no fear of committing the unpardonable sin, as the Holy Spirit will be their guide, Jn xvi. 13. **Ὅταν δὲ εἰσφέρωσιν...ἐξουσίας.** The synagogues were courts of justice. The rulers of the synagogue had the powers of excommunication and of scourging (Mt. x. 17). *ἀρχαί* and *ἐξουσίαι* would include the Sanhedrin and other tribunals. **μὴ μεριμνήσητε**, 'be not over-anxious.' 'Take no thought' which had this meaning in Elizabethan English has quite lost it now. Lady Catherine Parr died of 'too much thought.'

12. **ἐν αὐτῇ τῇ ὥρᾳ**, 'in that very hour,' the other evangelists prefer *ἐν ἐκείνῃ τῇ ὥρᾳ*.

The Parable of the Rich Fool. 13—21.

The question of the covetous brother is a most gratuitous interruption of our Lord's discourse, and He refuses here as elsewhere to interfere with the ordinary administration of what law and custom ordain.

14. **Ἄνθρωπε, τίς με κατέστησεν...μεριστήν.** *μεριστής* only here in N.T. The *κριτής* becomes *ipso facto* a *μεριστής* when he delivers his decision. Cf. Ex. ii. 14.

15. **φυλάσσεσθε ἀπὸ πάσης πλεονεξίας**, 'guard against every form of covetousness,' *ἀπό* implies aversion. **ὅτι...αὐτῷ.** Tr. 'Because when a man has abundance of wealth his life is not derived from his possessions,' i.e. only a minimum is essential to sustain life. True life depends not on the abundance of *τὰ ὑπάρχοντα* but upon the use made of them, and length of days is beyond man's power as the parable peculiar to Luke dramatically shews. In cl. Gk *ζωή* meant life, as shared with all living things, *βίος* the intelligent life of man. In N.T. *βίος* means either the span of life or more commonly livelihood (viii. 43), while *ζωή* means the life which man shares with God.

16. **ἡ χώρα**, 'the estate.' Our Lord may or may not have had the story of Nabal in His mind: 1 Sam. xxv.

18. **καθελῶ**. A late form of the future of *καθαιρῶ*. **τὰς ἀποθήκας**,

'store-houses,' not only for corn. If the rich man had treated his tenants properly his barns would have been adequate.

19. **Ψυχή.** The soul is the seat of the emotions, but as there is no word for 'self' in Aramaic, 'my soul' is practically equivalent to 'myself.' **ἀναπαύου, φάγε.** Note the asyndeton. He was to eat and drink and be happy not because life was fleeting as the Epicureans taught but because he expected to be able to eat and drink for many years.

20. **Ἄφρων,** cf. xi. 40. **αἰτοῦσιν.** The verb is active and the plural is without a definite subject as in vss. 11 and 48. Some think there is a reference to the peasants on his estate whom he has wronged. **ἃ δὲ ἡτοίμασας, τίνι ἔσται;** The order should be kept in translating. 'But the things which thou preparedst, whose shall they be?' Ps. xxxix. 6.

21. **μὴ εἰς θεὸν πλουτῶν,** 'to be rich towards God' is to recognize humbly that all we receive is by His grace and that we are the tenants as it were of His bounty. Any rich man who recognizes this will be liberal to his fellow men.

Lessons of Trustfulness. 22—34.

The section vss. 22—34 is found in almost identical language in the sermon on the mount, Mt. vi. 19—34.

22. **Διὰ τοῦτο.** Our Lord turns from the multitude once more to His disciples and shews that the need of trust in God's providential care is in itself a warning against covetousness. **τῇ ψυχῇ.** There may be a close connection in thought between this saying and vs. 19.

23. **πλεῖόν ἐστιν,** 'is something greater than the food,' cf. xi. 31, 32.

24. **κατανοήσατε.** Mt. has *ἐμβλέψατε εἰς*, see vi. 41. For **τοὺς κόρακας,** a generic name for the crow tribe, Matthew has the still more general *τὰ πετεινὰ τοῦ οὐρανοῦ*, cf. Ps. cxlvii. 9.

25. **ἐπὶ τὴν ἡλικίαν...προσθεῖναι πῆχυν,** either 'to add a span to his age,' or 'a cubit to his stature.' There is little point in the latter rendering, especially if there is an intimate connection with the preceding parable, as the prolongation of life was the great desire of the rich fool. For the metaphor cf. Ps. xxxix. 5. The objection to the 'span' is that *πῆχυς* is only used of a measure of length and not of time. In ii. 52, where *ἡλικία* refers to the physical growth of Jesus, 'stature' is probably the correct translation.

26. **εἰ οὐδὲ...δύνασθε.** There is no real condition implied in *εἰ*

which in meaning = *ἐπεί*. This would be sufficient to account for *οὐδέ*, but *οὐδέ* is constructed closely with *ἐλάχιστον*.

27. **τὰ κρίνα.** Possibly the scarlet anemones which may have been growing near, but the word may include various kinds of flowers classed generically as lilies. One thing is certain from the comparison that flowers of brilliant colours are referred to. **Σολομών.** See 1 Kings iii. 13, x. 1—29.

28. **ἐν ἀγρῷ.** Not with *ὄντα* but with *ἀμφιάζει*. Grass is commonly used for fuel in scarcity of wood. It is in scripture a common symbol of that which quickly perishes, Is. xl. 6. **κλίβανος** was a small portable oven capable of being raised to a great heat. Hos. vii. 7.

29. **μὴ μετεωρίζεσθε.** *μετέωρος* in classical Greek is commonly used to denote 'in mid-air' or 'on the high seas,' and hence metaphorically (1) lifted up either in hope or suspense, (2) uncertain, wavering:—the choice here is between two renderings 'Do not exalt yourselves'—'Do not be tossed about with anxious cares.' The latter is to be preferred.

30. **ταῦτα γὰρ πάντα,** 'all these things,' not 'these things do all the nations seek.'

32. **τὸ μικρὸν ποίμνιον.** The metaphor was a very familiar one in the east. Cf. Ps. xxiii. 1; Is. xl. 11. *ποίμνιον* is not a diminutive therefore *μικρόν* is not pleonastic.

33. **Πωλήσατε τὰ ὑπάρχοντα.** The aorist imper. means 'sell,' i.e. effect the sale. Almsgiving is not to be a mere giving away of superfluous wealth, it is designed for the advantage of giver and receiver alike, cf. for the whole subject 2 Cor. viii., ix., Acts xi. 44. **βαλλάντια.** See x. 4: the word occurs four times in Luke's Gospel but not elsewhere in N.T. **ὅπου κλέπτης.** Matthew's version is slightly different, 'where neither moth nor rust destroyeth and where thieves do not break through nor steal,' vi. 20.

Lessons of Watchfulness for Christ's Kingdom. 35—53.

35—38. These verses are obviously connected in thought with the parable of the ten virgins, Mt. xxv. 1 foll.

35. **περιεζωσμέναι.** Lat. succincti. Long garments are a great hindrance in the east to activity. At the Passover the Jews were to stand ready with their loins girded, Ex. xii. 11. Cf. 1 Kings xviii. 46.

36. **ἀναλύσῃ.** The more usual meaning of the verb which only occurs here and twice in Paul's epp. is to break up a feast or meeting

and so depart, cf. Phil. i. 23. The parable of the ten virgins lends support to the more common rendering 'return from.'

37. **περιζώσεται.** As Jesus did when He washed the disciples' feet but with quite a different object as it was His intention to teach them humility, Jn xiii. 5.

38. **ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ.** The Jews divided the night into three watches, the Romans into four. The length of the watch as of the hours of the day depended upon the season of the year. As a rule *ὥρα* is used only of the day, *φυλακή* of the night. The point of the passage as of the parable of the ten virgins is the need of watching for the sudden coming of the Lord.

39. **γινώσκετε**, either indic. or imper., probably the former. **ὁ κλέπτης**, 'the thief in the night,' is a proverbial expression, 1 Thess. v. 2. The exhortation 'to watch' so often repeated by Christ is reiterated in the epistles, 1 Cor. xvi. 13, 1 Pet. v. 8. **διορυχθῆναι**, lit. 'to be dug through.' The walls are often made of mud, hence treasure houses and store-houses often had no outer wall.

41. **εἶπεν δὲ ὁ Πέτρος.** Peter interrupts our Lord in order that he may know whether the great privileges attached to watchfulness are confined to the apostles, cf. ix. 33. **πρὸς ἡμᾶς**, 'in reference to us.' The use of a parable makes Peter think that our Lord is addressing the multitude.

42. **Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος.** Here, as in the parable of the good Samaritan, Jesus does not directly answer the question, but points out to His questioner what is really needful for him to know. **οἰκονόμος.** The *οἰκονόμος* is the trusted head slave left in charge of a house and estate during the absence of his lord, cf. Lk. xvi. 1. **θεραπείας**, abs. for concrete, cf. opera = work-people. **σιτομέτριον**, 'a ration' served out daily or weekly.

45. **Χρονίζει**, cf. 2 Pet. iii. 3—4. **τοὺς παῖδας καὶ τὰς παιδίσκας**, 'male and female slaves': he had large families of slaves under his rule.

46. **διχοτομήσει**, 'shall cut in twain,' for this cruel method of putting to death cf. Heb. xi. 37; some are of opinion that the word, as in the case of *σκύλλω*, had lost its original sense and is used only of severe scourging. **μετὰ τῶν ἀπίστων**, 'with the unfaithful servants.' He expected to be able to appear as the trusted head slave when his master returned.

47, 48. These verses are peculiar to Luke.

47. **δαρήσεται**, in N.T. *δέρω* always means to beat not to flay, cf. 1 Cor. ix. 27. The degrees of punishment are carefully laid down in

accordance with degrees of trust and knowledge: for gross abuse of trust—death; deliberate neglect—many stripes; unintentional neglect—few stripes. With *πολλάς* and *ὀλίγας* supply *πληγάς*. The acc. is cognate.

48. **παντὶ δὲ ᾧ ἐδόθη.** Our Lord draws out still further the principle of rewards and punishments. Exceptional privilege and responsibility in case of neglect involve exceptional punishment. The same lesson—more particularly from the point of view of rewards—is taught by the parables of the ten talents and the ten pounds, xix. 11—28, Mt. xxv. 14—30. *ἐδόθη* implies a gift in fee-simple, *παρέθεντο*, a deposit. He who receives a gift must make some return, he who receives money on deposit must return the sum with interest.

49. **Πῦρ ἦλθον.** Jesus met with hostility wherever He went: the herald of peace was also inevitably the herald of war, as the acceptance of Christianity involved a *κρίσις*—a separation—and a fiery strife in many homes, Jn ix. 39. This is the best interpretation in connection with the spirit of controversy in the whole chapter. Others connect the words with the refining fire of spiritual baptism, cf. iii. 16. **καὶ τί θέλω εἰ ἤδη ἀνήφθη;** These words are variously punctuated and translated: (1) R.V. 'What will I, if it be already kindled?' This is literal but unintelligible. (2) 'What do I desire (i.e. what more do I wish for), if it is already kindled?' He had come to set the world on fire, cf. Mal. iii. 4, Mt. iii. 11. (3) *τί θέλω; εἰ ἤδη ἀνήφθη*, 'What will I? Would that it had been already kindled.' *εἰ* with the aor. indic. may express a past unfulfilled wish, but not in N.T.

50. **βάπτισμα.** His coming lit up the world in a conflagration of fire, while He was plunged in the baptism of the blood of His own death. So He asks His disciples, 'Can ye be baptized with the baptism which I am baptized with?' Mt. xx. 22. **συνέχομαι**, 'how I am oppressed': cf. iv. 38 *συνεχομένη πυρετῷ*. He longed to carry out His Father's will, but His soul felt the heavy burden of awaiting His passion, cf. Phil. i. 23. **ἕως ὅτου τελεσθῇ.** The last words of our Lord seem to echo this prayer, *τετέλεσται*, Jn. xix. 30.

51. **δοκεῖτε ὅτι...δοῦναι ἐν τῇ γῇ.** The mission of Christ with its twofold effect is often described by Himself in the form of a paradox, in His teaching about judgment recorded in John's Gospel. 'I came not to judge the world, but to save the world.' 'For judgment have I come into this world.' 'The Father sent not His Son into the world to judge the world.' 'The Father hath committed all judgment unto the Son.' The divine purpose in the incarnation was a purpose of love,

but the consequence caused divisions amongst men, so that the inevitable consequence is spoken of as so closely associated with the purpose as to form part of it. Hence these seemingly contradictory statements are mutually supplementary. Matthew has, 'I came not to bring peace but a sword' (x. 34). **ἀλλ' ἢ διαμερισμόν.** If ἤ is the correct reading ἀλλ' though unaccented must stand for ἄλλο, 'nothing but division.'

53. **διαμερισθήσονται**, cf. Mt. x. 35, 36. Vs. 52 which is peculiar to Luke is explained by vs. 53. The household consists of five persons, father, mother, son, daughter and daughter-in-law.

The Signs of the Times. 54—59.

Jesus again turns to the multitude. The passage in Matthew bears only a general likeness and cannot be exactly parallel, as the wording is dissimilar and the occasion apparently quite different. The section forms a solemn conclusion to the whole chapter, the dominant note of which has been one of warning.

54. **ἐπὶ δυσμῶν**, in the west from the Mediterranean sea, cf. 1 Kings xviii. 44. **Ὄμβρος ἔρχεται**, 'heavy rain is coming.'

55. **νότον πνέοντα.** Elsewhere *νότος* means the south, i.e. the desert or south country, the undulating sandy plains S. of Palestine. Luke uses it again of the S. wind in Acts xxvii. 13, which is not dreaded in Palestine itself, though it is throughout the Mediterranean. **Καύσων ἔσται.** Here 'burning heat,' elsewhere in LXX. the scorching east wind or sirocco. Matthew's language is quite different, but both evangelists conclude with the same denunciation. Men could understand the signs of the weather which concerned their material interest but not the signs of the times which touched their eternal welfare.

57. **Τί δὲ καὶ ἀφ' ἑαυτῶν.** As they can of themselves reach just conclusions about the weather, why should they not reach similar just conclusions in the case of disputes with opponents without going to law? Paul advises the Corinthians to settle their own disputes with one another and not to take them into the heathen courts, 1 Cor. vi. 1.

58. **δὸς ἐργασίαν.** A Latinism, 'da operam.' It occurs only here in N.T. **ἀπηλλάχθαι**, 'to be quit of him,' i.e. by arriving at a voluntary agreement on the way to the court. **κατασύρῃ**, 'hale,' a very strong word to express 'dragging into court.' **παραδώσει τῷ πράκτορι.** The subj. and future indicative are used in the same sentence with no differentiation in meaning. Luke clearly means the officer of the court,

for which Matthew has *ὑπηρέτης*, the Greek word for the officer who carried out the sentences of the synagogue, and also for the Levitical police of the temple.

59. **λεπτόν**. Matthew, *κοδράντην*, v. 25, 26. **λεπτόν** (*λεπτός*=thin) was half a quadrans and the eighth part of an as. It is used again, of the widow's mites, xxi. 2.

Calls to Repentance. xiii. 1—9.

The solemnity of judgment and need of repentance are taught by the narrative of two incidents, the murder of the Galileans and the fall of the tower of Siloam, and the parable of the barren fig-tree. Neither the parable nor the two incidents are mentioned in any other Gospel.

1. **Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ**. These words connect the present narrative with the discourse immediately preceding. **παρῆσαν**, 'came up,' 'were present.' Their motive was to elicit from Jesus the admission that the massacre of the Galileans was in some way connected with their crimes. **ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν**. The massacre of the Galilean pilgrims is not mentioned by Josephus. But it is clear that while they were gathered in the temple courts to offer sacrifice, probably at a feast of the Passover, a riot must have occurred and Pilate, who was always present with the Roman garrison in the fort of Antonia at the time of the Passover, ruthlessly ordered a massacre. Pilate was appointed to the procuratorship of the province of Judaea A.D. 26, and held it for ten years. It was a post of great difficulty, as the Romans, so successful with Gaul and Spaniard, utterly failed in their policy of assimilation with the Jews, where politics were so closely bound up with religion. Pilate made no real effort to avoid outraging Jewish sentiments, and only regarded, as the Roman procurators did, his term of office as a means of enriching himself. He took the Roman standard into the city and used the temple treasures to build an aqueduct. In the embassy to Caligula related by Philo, Herod Agrippa speaks of Pilate as 'merciless, inflexible and obstinate,' and accuses him of the grossest inhumanity. This is hardly in keeping with the character of Pilate portrayed in the trial of Jesus, which Luke draws out more fully than the other evangelists. **τῶν θυσιῶν αὐτῶν**. The horror of the massacre is heightened by the mingling of the Galileans' blood with the blood of the victims which they themselves had offered.

2. **ἁμαρτωλοὶ παρὰ πάντας τοὺς Γ. ἐγένοντο**, 'proved themselves

to be sinners beyond all the Galileans.' This use of *παρά* is common with comparatives, cf. iii. 13. The disciples shared the common view of the connection of sin and suffering as in the case of the blind man, Jn ix. 2.

3. **ἀλλ' ἐὰν μὴ μετανοῆτε.** Jesus does not give any direct answer but utilizes the fate of the Galileans as a grave warning to the whole Jewish people.

4. **ἢ ἐκεῖνοι.** Jesus adds another instance, probably fresh in the memories of His audience, to point the moral of the need of national repentance to avoid national destruction. The sudden fate that overtook the builders at Siloam, unconnected with any individual's sins, will certainly overtake the Jewish nation unless they repent of their national sins. **Σιλωάμ.** The pool of Siloam is at the entrance of the Tyropoeon valley. It is possible that these workmen were engaged in building the aqueduct which Pilate was constructing with the temple money. **ὀφειλέται.** The change from *ἁμαρτωλοί* should be marked in translation, sin is either represented as 'missing the right mark' (*ἁμαρτία*), or 'a debt' (*ὀφείλημα*) owed by the sinner to divine justice.

5. **ἐὰν μὴ μετανοήσητε.** The aorist as distinct from the present marks the need of immediate repentance. **ὡσαύτως,** 'in precisely the same manner,' is stronger too than *ὁμοίως*, 'in like manner.'

6. **Ἔλεγεν δὲ ταύτην τὴν παραβολήν.** This parable is quite distinct from the acted parable of the cursing of the barren fig tree on the way to Jerusalem, Mt. xxi. 18—21; Mk xi. 12—14, 21, 22. The fig-tree is the Jewish nation, which has had endless opportunities of repentance. It was specially favoured as it grew in a vineyard which always was protected by a fence. The vine-dresser pleads for a longer lease of life. The lesson of the parable is that ultimately the sin of the nation will be visited with judgment. **Συκῆν.** The corner of the vineyard where the rows of vines were not planted was utilized for figs and other fruits: more usually, as in the great parable of the vineyard in the fifth chapter of Isaiah, the metaphor is drawn from the grapes and the vine rather than from the fig, but Jeremiah compares the good and the bad people of Judah to two baskets of figs, Jer. xxiv. 3.

7. **ἀμπελουργόν.** This word and *κόπριον* occur nowhere else in N.T., *σκάπτω* only in Luke and *καταργῶ* only here and in the Epistles: it illustrates once more the close connection with Paul who uses the word 25 times. **τρία ἔτη ἀφ' οὗ ἔρχομαι,** lit. 'it is three years from the time when I continue coming,' a cumbersome way of saying, 'I have now come three years in succession.' The idiom is classical. **ἵνα τί,** i.e.

γένηται = for what purpose. **καταργεῖ**. It not only has no fruit but renders the surrounding soil useless for the growth of the neighbouring vines.

8. **Κύριε**, 'sir'; it is the address of the vine-dresser. The year may possibly have reference to the respite granted to the Jewish people before the fall of the city A.D. 70.

9. **εἰς τὸ μέλλον**, 'and if it shall bear fruit for the coming season.' The little green figs appear first and are then covered by the leaves, they do not ripen in Palestine until May and June. The vine-dresser begs that if it shews promise of bearing fruit it may have another chance. The construction clearly indicates an aposiopesis, and καλῶς ἔχει can easily be mentally supplied but on no account should be introduced into the text. **εἰ δὲ μήγε, ἐκκόψεις**. Even here the vine-dresser hesitates to say 'I will cut it down,' but lays the responsibility upon his master, 'thou shalt give the order for it to be cut down.'

Healing of a Woman from a Spirit of Infirmity on the Sabbath. 10—17.

10. **ἐν μιᾷ τῶν συναγωγῶν**. The last mention of Jesus' teaching in a synagogue. His foes were probably able to inhibit his preaching in synagogues. The miracle here related is recorded only by Luke. For our Lord's attitude towards the sabbath, see vi. 1—11, and notes.

11. **πνεῦμα ἀσθενείας**. The woman's curvature is connected with the power of Satan, vs. 16. **εἰς τὸ παντελές**, 'wholly,' should be taken with μὴ δυναμένη. οὐ would be required in cl. Gk.

12. **ἀπολέλυσαι**. The perfect marks not only the immediate but the permanent release.

13. **καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας**. The word of healing preceded the Saviour's touch. **παραχρῆμα**. Characteristic of Luke as εὐθύς is of Mark.

14. **ἀποκριθείς**. Throughout the Gospel ἀποκρίνομαι is used to introduce not only a reply to a direct question, but a speech or remark which is a comment on what has been said or done, or in the case of our Lord, on what is passing in the minds of His hearers. It is a common Hebraism. The chief of the synagogue attacks our Lord indirectly by finding fault with the people.

15. **οὐ λύει τὸν βοῦν**, cf. Mt. xii. 11, 12; Lk. xiv. 5. Christ shews how even the Jewish law was made to surrender to common sense and humane feelings, in the case of beasts on the sabbath; *a*

fortiori it should be abrogated so as to end the 18 years of suffering of a daughter of Abraham. For daughter of Abraham cf. xix. 9, where son of Abraham is used of Zacchæus.

17. **πάντες οἱ ἀντικείμενοι.** ἀντικείμενοι may refer to all those who faced Him, i.e. the circle of the Rabbis who sat round while Jesus stood. Others take it to mean 'all His opponents.'

The Parables of the Mustard seed and of the Leaven. 18—21.

All three Synoptists record the parable of the mustard seed and Matthew and Luke the parable of the leaven and both place them together, but in different connections. The joy of the crowd in this case may have prompted Christ to speak of the growth of the kingdom. If the common interpretation of the two parables be correct, both parables illustrate the gradual growth of the kingdom from very small beginnings, visibly in the case of the mustard seed, invisibly in the case of the leaven. Some editors think that the almost invariable evil associations of the metaphor of the leaven (see xii. 1), arising probably from the prohibition of leavened bread in sacred festivals, necessitate a different interpretation, i.e. in contrast with the visible spread of the Gospel there is the dangerous secret growth of false teaching; but this is an impossible explanation unless we suppose that the parable is very much abbreviated, as both evangelists introduce the short parable with the same comparison to the kingdom of heaven. Besides this, lessons are often enforced by two parables of parallel interpretation, e.g. the garments and the wine-skins, v. 36—39, the rash builder and the rash king, xiv. 28—32, the lost sheep and the lost coin, xv. 3—10.

19. **κόκκῳ σινάπεως.** A proverbial expression for something very small, cf. xvii. 6. **εἰς κῆπον ἑαυτοῦ,** 'in his own garden,' i.e. Israel, Is. v. 7. **τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν.** All the evangelists conclude the parable in this way, cf. Ez. xxxi. 3—6.

21. **εἰς ἀλεύρου σάτα τρία,** 'in three measures of wheaten meal.' *σάτον* is the Gk translation of Heb. seah, a third of an ephah; it was equivalent to a peck. The distinction between barley and wheat is very strictly maintained in classical Greek. *κρίθη* 'barley,' *ἄλφιτον* 'barley meal,' *μᾶζα* 'barley bread,' *μάσσειν* 'to make and bake it.' *πυρός* 'wheat,' *ἄλευρον* 'wheaten meal,' *ἄρτος* 'wheaten bread,' *πέσσειν* 'to make and bake it,' but in Jn vi. 9 *ἄρτους κριθίνους* is found.

The Narrow Door. 22—30.

22. **διεπορεύετο.** In ix. 51, xvii. 11 as well as in this passage Luke intimates that all these events and discourses are connected with journeying towards Jerusalem.

23. **εἰ ὀλίγοι οἱ σωζόμενοι.** *εἰ* introduces a direct question, cf. xxii. 49. The construction is not classical. Possibly it arose from the omission in conversation of some verb like *θαυμάζειν*. Jesus does not answer the question but directs the questioner to think of his own future. **οἱ σωζόμενοι,** 'those who are in the way of salvation,' cf. 2 Cor. ii. 15.

24. **Ἀγωνίζεσθε,** 'continue striving earnestly,' a characteristic word of Paul. **θύρας,** 'door' not 'gate.' The metaphor in Matthew is from the broad road and the narrow way with a small gateway (*πύλη*).

25. **ἀφ' οὗ ἂν ἐγερθῇ.** The aorist subj. has its full force, 'they will not have the strength to open the door when once the master of the house shall have risen up and closed it.' The door was shut and fastened at sunset for fear of thieves and only opened by the porter or portress to those whose voices were recognized. **Κύριε, ἄνοιξον ἡμῖν,** the same plea and the same reply occur in the parable of the ten virgins Mt. xxv. 10—12. **Οὐκ οἶδα,** cf. Mt. vii. 22, 23.

27. **ἀπόστητε.** Matthew keeps more closely to the LXX. version of Ps. vi. 8, *πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν*.

28, 29. These verses occur in a different connection and with a different arrangement in Mt. viii. 11, 12. The refrain *ἐκεῖ...τῶν ὀδόντων* occurs six times in Matthew.

28. **ἐκβαλλομένους,** 'being cast out,' i.e. as they try to enter.

29. **ἥξουσιν ἀπὸ ἀνατολῶν.** The Jews had expected the Messianic kingdom to result in their elevation and the exclusion of the Gentiles. They were enraged to find the Gentiles freely admitted to the privileges which they themselves rejected. But this had been foreshadowed in the prophets, Mal. i. 11, cf. Is. lix. 19. **ἀνακλιθήσονται,** 'shall recline at a banquet.' The metaphor of the banquet as the symbol of Messianic joys is again used in the parable of the great supper, xiv. 15 ff.

30. **εἰσὶν ἔσχατοι,** the adjs. are anarthrous: some of each class shall change places, cf. Mt. xix. 30, xx. 16.

The Message to Herod Antipas. 31—35.

31. **Ἐν αὐτῇ τῇ ὥρᾳ**, 'in that very hour.' Both Galilee and Peraea were in Herod's province. Though Antipas had expressed a wish to see Christ, he may have, in the desire of inducing Jesus to leave his domains, threatened to kill Him. The Pharisees were eager to draw Christ into the neighbourhood of Jerusalem where He would come within reach of the toils of the Sanhedrin. Many are of opinion that the threat of Herod was a lie invented by the Pharisees and that Herod's attitude toward Christ was one of neutrality.

32. **τῇ ἀλώπεκι ταύτῃ**. ἀλώπηξ is an epicene noun and always fem. in cl. Gk. ἡ ἄρσην ἀλώπηξ is 'the dog fox.' The fox is a symbol of craftiness. 'This is the only word of contempt (as distinguished from rebuke and scorn) recorded amongst the utterances of Christ and it is more than justified by the mingled tyranny, timidity and insolence of Herod Antipas—a half-Samaritan half-Idumaean tetrarch' (Farrar). **ἐκβάλλω δαιμόνια**. Christ sends a similar reply to Herod as He had to John the Baptist, vii. 22. **σήμερον**. The three days have no particular allusion. Jesus will go His way along the road marked out for Him leading to the final goal of His death and the consummation of His work. **τελειοῦμαι**. 'For it became Him to make the author of their salvation perfect (τελειῶσαι) through suffering,' Heb. ii. 10.

33. **οὐκ ἐνδέχεται**. There is very severe irony in these words. 'You propose,' He seems to say, 'to be anxious on my behalf because of the danger in Herod's dominions. I am in no danger here, but I shall be when out of his dominions in Jerusalem, in the heart of the Messiah's kingdom, the appropriate place for the Messiah, like the prophets before Him, to perish at the hands of His own people.'

34, 35. The lament over Jerusalem occurs in Mt. xxiii. 37—39 in almost identical words, when Jesus had come round the side of Olivet and saw the Holy City before Him. It is impossible to determine with certainty whether Luke or Matthew has given the true occasion.

34. **ἡ ἀποκτείνουσα**. 'The murderess of the prophets.' The present part. marks the character of the Holy City, Heb. xi. 37. **ποσάκις ἠθέλησα**. This like some other passages is corroborative evidence of other visits to Jerusalem some of which are recorded by John. **ὃν τρόπον ὄρνις**... *ὃν τρόπον*, adv. accus. *ὄρνις* more particularly of domestic fowls, so 'hen' is a correct translation. The simile is fairly common in classical literature, cf. *τὰ κείνου τέκν' ἔχων ὑπὸ πτεροῖς σῴζω τάδε*, Eur. *Heracl.* 10; cf. Ps. xci. 4.

35. **ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.** *ἔρημος* is a gloss and has no good authority: 'Your house is now left to you,' i.e. it has no longer the protection of God. There is a remarkably close parallel in 2 Esdras i. 30—33: 'I gathered you together as a hen gathereth her chickens under her wings: but now what shall I do unto you? I will cast you out from my face. Thus saith the Almighty Lord, Your house is desolate.' **Εὐλογημένος.** The words are quoted directly from Ps. cxviii. 26 and clearly refer to the final repentance of Israel in the future. **ὁ ἐρχόμενος,** 'He that cometh,' a title of the Messiah.

Incidents and Discourses at a Sabbath meal in a Pharisee's house. xiv. 1—24.

While our Lord was present at the meal, (1) He healed a dropsical man, 1—6; (2) He spoke to the guests about taking the lowest seats, 7—11; (3) to the host upon inviting the poor and the maimed, 12—14; (4) He then delivered the parable of the great supper, 15—24; (5) and addressed the disciples and all who were present on the conditions of discipleship illustrated by the parables of the rash builder, the rash king and the savourless salt, 25—35.

The Cure of a Dropsical Man. 1—6.

There is no indication of time or place: but the mention of one of the chief of the Pharisees points to Jerusalem or its neighbourhood. This is one of the seven miracles worked upon the sabbath day: see iv. 31 note.

1. **Καὶ ἐγένετο ἐν τῷ ἐλθεῖν,** 'it came to pass after He had entered.' **εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων,** 'ruler of the Pharisees' is not an adequate translation as there was no such office; probably the allusion is to one of the Pharisees who was a member of the sanhedrin. Our Lord accepted hospitality, as Luke alone tells us, on three occasions from Pharisees, cf. vii. 36, xi. 37. The motive in each case and almost certainly in this case was 'to entangle Him in His talk' and so secure some evidence against Him. Jesus is never recorded to have refused any invitation. **ἦσαν παρατηρούμενοι.** Note the analytical imperfect.

2. **ἄνθρωπός τις ἦν ὑδρωπικός.** He was present either designedly or by accident, probably the latter. As in the case of the woman that

was a sinner the dropsical man had entered unasked and pressed forward to secure his release.

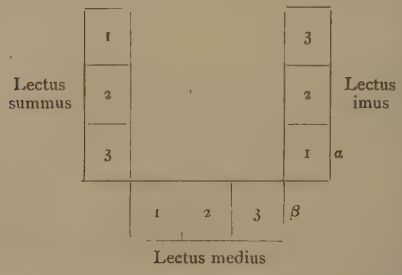
3. **καὶ ἀποκριθείς.** He had observed their close scrutiny. **θεραπεῦσαι ἢ οὔ.** The Pharisees were hoist by their own petard. They had hoped to entrap Christ and He addressed to them a question which they could not answer. They could not say 'yes' without appearing foolish and they dared not say 'no.' Cf. vi. 9, and the question on the baptism of John, xx. 4.

5. **Τίνος ὑμῶν υἱὸς ἢ βοῦς.** The more difficult reading *υἱός* is almost certainly right. *ὄϊς πρόβατον* and *ὄνος* are found in various MSS. If the Pharisees allowed themselves to do certain things for themselves and those who belonged to them they should surely allow Christ to perform acts of kindness and of release for others. Disused wells and pits are common in Palestine, cf. xiii. 15; Mt. xii. 10—12.

The Choice of Seats at Banquets. 7—11.

The eagerness of the guests to secure the most important places caused our Lord to give them a short and simple lesson in humility.

7. **παραβολήν.** It is noticeable that the 'parable' here is not a simile but an exhortation to listen to advice. **ἐπέχων,** sc. *τὸν νοῦν*: *προσέχειν* with or without *τὸν νοῦν* is commoner in cl. Gk in this sense. **τὰς πρωτοκλισίας.** It is very difficult to be certain what the posts of honour at the table were. If the Roman system of the triclinium were adopted, the guests would be arranged at tables in the following order.



α is the host's seat, and β the locus consularis or place of chief distinction.

8. **Ὅταν κληθῇς...εἰς γάμους**, 'when you have been invited to a wedding feast.'

9. **ἐρεῖ**. Here and in vs. 10 the future is used where strict syntax would require the subj. alike after *μή* and *ἵνα*.

10. **προσανάβηθι ἀνώτερον**. Better 'come up higher,' the host invites the guest to take the place of honour on his left, cf. Prov. xxv. 6, 7. **ἐνώπιον πάντων**. Both words are characteristic of this Gospel.

11. **πᾶς ὁ ὑψῶν ἑαυτόν**, 'humility is the passport to promotion in the kingdom of God' (Pl.). This refrain occurs again at the close of the parable of the Pharisee and the publican, xviii. 14; in the denunciation of the Pharisees, Mt. xxiii. 12. Cf. 1 Pet. v. 6; Jas. iv. 10.

The Lesson to the Host. 12—15.

Christ is not laying down laws for social entertainments, but as He had laid stress on the principle of humility in vss. 1—10 so here He impresses on the host the principle of unselfishness and avoidance of mere self-interest.

12. **μὴ φώνει**. The tense is important. Do not make a practice of inviting only those within a narrow circle who are able to return hospitality. Friends, relatives, and rich neighbours are not excluded by Christ, but benevolence to the poor is included.

13. **δοχήν**, cf. v. 29. Luke alone uses this word. **κάλει**. If there is any real difference between *κάλει* and *φώνει*, vs. 12, the latter may imply an invitation by word of mouth. **πτωχούς, ἀναπείρους**. Two classes are mentioned; those who are destitute of means and those who are destitute of strength in some form or other. The prep. in *ἀναπείρους* is intensive.

14. **ἐν τῇ ἀναστάσει τῶν δικαίων**. There may be here some reference to the belief in a twofold resurrection. First the resurrection of the righteous, then of all, 1 Thess. iv. 16; see on xx. 35.

Lessons to the Guests. 16—24.

This parable has points of similarity with the parable of the marriage of the king's son, Mt. xxii. 1—14. In Matthew the parable follows upon an attempt to arrest Christ, here upon a remark of one of the guests who complacently thinks that he will be amongst the guests at the banquet which will usher in the reign of the Messiah.

'Here the host is a private person, there he is a king. Here the guests make excuses, but no vengeance on them is recorded, only exclusion: there the excuses are not particularized and the conduct of the invited is worse—some ill-treated and slew the king's servants. There the king destroys the murderers with his armies and burns their city. Again here there is only one sending forth for guests, in Matthew there are two. Here the guest who had no wedding garment is not mentioned, whereas that is an important incident in Matthew's narrative' (Carr).

In spite of these differences in detail, which it is right to point out, the parables are probably identical and the differences due to conflation as in the case of the parables of the talents and the pounds. The lesson is much the same in both parables, which are designed to shew that a very small value is put upon God's invitation to enter the kingdom of heaven. The Jewish nation had received invitations in the past and now at the time of the inauguration of the Messiah's kingdom were reminded by John the Baptist and Jesus Himself that the banquet was prepared.

17. **τὸν δοῦλον.** This is in accordance with Oriental custom and to refuse the second invitation would be a serious offence against etiquette, cf. Esth. vi. 14.

18. **ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι.** Without exception and as if by a prearranged design all began to beg off. They might have declined the original invitation, but to make fictitious excuses was an insult to their host. *ἀπὸ μιᾶς* occurs nowhere else in Gk literature, probably *γνώμης* is the right word to be supplied—'with one determination'—or possibly *φωνῆς*. Similar expressions occur in classical literature, *ἀπὸ τῆς εὐθείας*, *ἀπὸ τῆς ἴσης*: *ἐκ μιᾶς φωνῆς* is found, Herod. I. 4. 21. **ἔχω ἀνάγκην**, a manifest exaggeration: the purchase was completed, the further inspection could wait. **ἔχε με παρῃτημένον**, 'consider me as having been excused,' a Latinism 'habe me excusatum.'

19. **πορεύομαι.** The second pleads no necessity but simply says he has something else to do.

20. **οὐ δύναμαι.** The third thinks that there can be no question about the validity of his excuse. He relies on the Deuteromonic code which enacts that a newly married man 'shall be free at home one year,' Deut. xxiv. 5. In no case would the wife be free to accompany the husband as men and women do not dine together in the east.

21. **εἰς τὰς πλατείας καὶ ῥύμας.** The servant is despatched into the broad streets and narrow alleys of the city, to call the poor and the

maimed, representing the publicans and sinners and lost sheep of the house of Israel.

23. **εἰς τὰς ὁδοὺς καὶ φραγμούς.** The servant is now bidden to go beyond the confines of the city into the roads and hedges. This signifies the call to the Gentiles. **ἀνάγκασον.** Compel not by physical force but by moral persuasion. There is no foundation for religious persecution and compulsion in this command.

24. **λέγω γὰρ ὑμῖν.** The change to the plural is noticeable. The words naturally form part of the address of the master in the parable and may be addressed to the whole of his guests. But the words may be a comment of our Lord addressing the Pharisee and his guests, but He continues to use the imagery of the parable. In either case the point is the same. The guests originally invited are finally excluded.

The Condition of Discipleship. 25—35.

25. **Συνεπορεύοντο δὲ αὐτῷ.** The meal has broken up and the journey is continued, but the crowds that follow still have false ideas of what is expected of those who wish to enter Christ's kingdom, and by a strong appeal and by three short parables He warns them that the service of God admits of no half-heartedness and that they who follow must first count the cost.

26. **οὐ μισεῖ τὸν πατέρα.** This is a very strong negative form of the statement of Matthew, 'He who loveth father or mother above me is not worthy of me,' Mt. x. 37—39. It is a matter of comparative not of positive affection. Devotion to Christ need not exclude love to parents and need not break any family ties. But when devotion to Christ and family ties are in conflict and one has to give way, it is clear that if Christ's servant is to be a worthy disciple he must make his choice on Christ's side, cf. xviii. 29. Our Lord purposely states this great principle of love to God in its most startling and paradoxical form so as to impress it for ever on the minds of men and make them grasp its meaning. **τὴν ψυχὴν ἑαυτοῦ**, i.e. his whole being—himself. Matthew quotes the saying 'He that findeth his life shall lose it and he that loseth his life for my sake shall find it,' x. 39.

27. **οὐ βαστάζει τὸν σταυρὸν.** Once again, in Jn xix. 17, *βαστάζει* is used in its literal sense of Christ's carrying His cross. The condemned only carried the cross-piece, as the upright post was a permanent structure, as gallows used to be in England. The reference here may

be to the manner of the death of Jesus or to the general necessity of facing opposition to the uttermost, cf. ix. 23.

28—33. The lesson of counting the cost is taught by a pair of parables. In the Old Testament, two dreams, two visions, two miracles are a sign of assurance. Christ used pairs of parables to impress the lesson more securely on the minds of His hearers, cf. vs. 16 sup. 'The words *δαπάνη*, *ἀπαρτισμός*, *ἐκτελέω* do not occur elsewhere in N.T., *συμβάλλω* and *πρεσβεία* are peculiar to Luke, *θεμέλιος* and *ψηφίζω* are not found in the other Gospels' (Wright).

30. **Οὗτος.** Here, as often, contemptuous, 'This fellow.'

31. **συμβαλεῖν εἰς πόλεμον.** The verb is intransitive followed by the dative *βασιλεῖ*, 'to meet another king in battle.' **ἐν δέκα χιλιάσιν,** 'equipped, furnished with 10,000.' The lesson is not 'It is better not to begin than to begin and fail' but 'It is folly to begin without serious consideration' (Pl.).

32. **ἐρωτᾷ πρὸς εἰρήνην.** The best MSS. omit *τά*. The phrase means 'asks questions with regard to peace.' To press the details of the parables is futile. Here the main lesson is the only important point.

33. **οὐκ ἀποτάσσεται,** 'does not say farewell to all his possessions,' i.e. renounces them, cf. ix. 61 note and 2 Cor. ii. 13. Everything that interferes with whole-hearted service must be renounced, cf. Phil. iii. 7, 8. Peter, James, John and Matthew had literally carried out this precept, v. 11, 28.

34, 35. **ἅλας.** This similitude was thrice used by Christ as the symbol (1) of purifying power, Mt. v. 13, (2) of hospitality, Mk ix. 50, (3) as here of self-sacrifice and devotion.

35. **ἔξω βάλλουσιν αὐτό.** Savourless salt is useless. If the disciples lose their self-devotion they will be in a similar case.

CH. XV.

Luke records in this chapter three parables without any definite note of time or place. The occasion for their utterance was afforded by the cavilling of the Pharisees. The lesson in all three is the same: the intense love of God for the sinner combined with restoration and forgiveness of the penitent. The parable of the lost sheep and the lost coin form a pair, and represent the bewildered sinner and the unconscious sinner, while the parable of the prodigal son forms an exquisite picture of the sinner who deliberately chooses his own path and

deliberately turns back to ask his Father's forgiveness. It is noticeable that in the first parable one out of a hundred is lost and restored, in the second one out of ten, in the third one out of two.

The Lost Sheep and the Lost Coin. 1—9.

1. **Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι.** 'All' is probably an exaggeration for 'very many' or the imperfect may mean 'used to draw near' wherever He went. As the end draws near sinners cling closer to Christ and Pharisees dog His steps.

2. **διεγόγγυζον**, 'murmured amongst themselves,' the word occurs here and in xix. 7, cf. v. 30.

3. **τὴν παραβολὴν ταύτην.** The parable in Matthew follows on the exhortation not to put stumbling-blocks in the way of children. There are differences in detail but the parables are identical in teaching. The symbol of the sheep and the shepherd is common in O.T., cf. Ps. xxiii.; its deepest meaning is portrayed in the allegory of the good shepherd, Jn x. 1—18.

4. **ἀπολέσας ἓν.** Matthew has **ἐὰν πλανηθῇ ἓν.** **οὐ καταλείπει.** The sheep are left under the care of shepherds while the owner goes in search of the wanderer. For **ἐν τῇ ἐρήμῳ**, 'in the mountain pasture,' Matthew has **ἐπὶ τὰ ὄρη.** **πορεύεται...ἕως εὑρῇ αὐτό**, 'he continues searching until he has found it.'

5. **ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ.** The picture of the owner carrying the sheep upon his shoulder drawn for us only by Luke has inspired Christian artists from the days of the catacombs onwards. Music and art have striven to translate this beautiful word picture into life, cf. Is. xl. 11.

6. **τὸ ἀπολωλός.** 'The sheep went astray through its own ignorance and folly: the coin was lost through the woman's want of care' (Pl.).

7. **ἢ ἐπί.** This use of **ἤ** after a positive to indicate superiority or inferiority is a colloquialism. So Paul uses **θέλω ἤ** = 'I would rather... than,' 1 Cor. xiv. 19. **οἵτινες οὐ χρείαν ἔχουσιν μετανοίας**, 'the righteous who have no need of repentance' is almost certainly an ironical allusion to the self-righteous Pharisees.

8—10. The parable of the lost coin. Certain innate differences in this parable point to the woman as representing the church. It is to her own interest to search for the coin which she has lost through her own carelessness. In this case the two parables combined illustrate the

great efforts made by God and His church to recover or reclaim those who have wandered or have been lost.

8. **δραχμάς.** The Greek drachma was a coin equivalent in value to a denarius. It occurs nowhere else in N.T. It is possible that the coins formed the circlet worn by women upon the forehead. **ἅπτει.** No windows are found in many eastern houses, hence the necessity for lighting a lamp. **σαροῖ**, a colloquial form for *σαίρει*.

9. **τὰς φίλας καὶ γείτονας.** She desires to share her joy with her women friends. This mark of sympathy in joy in both parables is peculiar to this Gospel.

The Prodigal Son. 11—32.

Whether this parable—rightly called 'the Gospel in the Gospel'—was delivered immediately after the other parables cannot be ascertained, but its position is peculiarly appropriate, as it completes the circle of love and forgiveness. In the two parables preceding, God in infinite love seeks that which is lost, this is the Divine side of grace. In the parable of the prodigal son the sinner chooses his own path of sin and chooses his own path of repentance and is welcomed by God with tender love and overflowing forgiveness.

The primary application is clear. The younger brother represents the publicans and sinners, the elder the Pharisees. Other interpretations may be added, (1) the two brothers represent Gentiles and Jews; (2) in the two brothers are seen two types of sin, the sins of the passions and of the temperament, prodigality and riotous living on the one hand, ill-temper on the other.

12. **τὸ ἐπιβάλλον μέρος τῆς οὐσίας.** *ἐπιβάλλον* is here intransitive. There were only two sons, so that according to the Jewish law the elder on his father's death would inherit two thirds involving the responsibility of maintaining his mother and sisters while they remained unmarried and of providing dowries in case of marriage, and the younger one third, Deut. xxi. 17. It was the elder brother's portion that Elisha asked for when he prayed for a double portion of Elijah's spirit, 2 Kings ii. 9. It is clear from the parable that the father retained control of some considerable portion of his property. If the younger brother received his proper share it would be a third, and the elder brother received also a third, while the father retained a third for his lifetime.

13. **μετ' οὐ πολλὰς ἡμέρας.** He leaves no interval and no trace of

himself behind. **ζῶν ἀσώτως.** ἀσωτία is the vicious prodigality of the spendthrift, Eph. v. 18.

14. **λιμὸς ἰσχυρά.** λιμός is masc. in Attic as in iv. 25, fem. in the Doric dialect as here. The whole land which had swallowed up all his wealth was itself in the direst straits and need.

15. **πορευθεὶς ἐκολλήθη.** Without friends in his distress he had to attach himself in servile dependence to one of the citizens of the country. κολλῶ 'is only used in N.T. in the passive with reflexive force' (Pl.). It means lit. 'to glue' and is used by Luke and Paul in the sense of close attachment, cf. Acts v. 13, 1 Cor. vi. 17. **βόσκειν χοίρους.** The most degraded occupation to which a Jew could be reduced.

16. **χορτασθῆναι,** the reading of the best MSS., others have γεμίσαι τὴν κοιλίαν αὐτοῦ, cf. vi. 21, xvi. 21. **ἐκ τῶν κερατίων,** 'the carob-pods of which the swine were eating.' κεράτια, lit. 'little horns,' a name given to the bean-shaped pods of the carob tree, or 'St John's bread-tree,' so called from the idea that 'the locusts' were in reality carob pods. It was only used by the very poor for food. The use of the kernels for weights has led to the survival through the Arabic of 'carat.' **οὐδεὶς ἐδίδου αὐτῷ.** A despised foreigner, courted and fleeced so long as his money lasted, could not even get enough of the worst food to satisfy his hunger.

17. **εἰς ἑαυτὸν δὲ ἐλθών.** Deep down in his heart there was some relic of sanity in the thought of his father and his home. The reckless sinful life is madness, Eccl. ix. 3. **περισσεύονται.** Certain verbs in Greek, e.g. περισσεύω, ὑστερῶ, ἀπορῶ, are used in the active or passive with little differentiation in meaning, cf. xii. 15, e.g. ἔδοξε 'it seemed good,' δέδοκται 'it (a resolution) was passed,' περισσεύω 'I abound,' περισσεύομαι 'I am blessed with abundance,' ἀπορῶ 'I am at a loss, ἀποροῦμαι 'I am involved in difficulty.'

20. **Καὶ ἀναστὰς ἦλθεν.** It was no momentary remorse, but a definite resolve made and carried out. The penitent prodigal is honest with himself and his father and makes no excuse. In the following verses the father shews the same infinite yearning love and readiness to welcome back the lost as is shewn by the owner of the sheep and by the woman in the two parables. **κατεφίλησεν,** cf. vii. 38. The kiss was not only the mark of affection, but of peace and reconciliation. The past was forgotten and the father did everything to help the prodigal to forget it, not so the elder brother.

21. **ποίησόν με...** MSS. vary greatly, some include the petition and others omit it.

22. **στολὴν τὴν πρώτην**, i.e. 'the best robe we have in the house.' The robe, the ring, and the sandals mark the return of the slave to freedom and of the prodigal to complete sonship.

23. **θύσατε**. Either 'sacrifice' or simply 'slay.' The importance of the event is marked by the ceremonial word *θύω*. The Jews rarely ate meat except after a sacrifice.

24. **νεκρὸς ἦν καὶ ἀνέζησεν**. The metaphor of death to express the condition of impenitent sin is universal in the Bible (Far.), cf. Eph. ii. 1. With these words this parable takes leave of the younger son, and draws a veil over the future. The luxurious joy of forgiveness would pass and memories of the past would be bound to appear to mar the happiness and test the character of the penitent. Before the banquet was begun the first jarring note was heard, the ill-tempered, self-righteous elder brother began to rake up the past. Of what finally befell both brothers the parable tells nothing, but the father's love and tenderness is constant, and he deals as justly with the elder as with the younger son: 'self-righteousness and surly ill-temper are sinful and may be as fatal as prodigality and vice.'

25. **ἐν ἀγρῷ**. The elder son was (like the Pharisees) doing his duty and at work in his father's fields when the prodigal returned. **συμφωνίας καὶ χορῶν**. A band of players accompanying their playing and singing with dances.

27. **ὑγιαίνοντα**, 'safe and sound,' i.e. as far as physical health was concerned.

28. **ὠργίσθη**. In the opening sermon in *The Ideal Life*, Drummond sees in the elder brother the effect of sulkiness and bad temper: he destroyed his own, his father's, his brother's happiness, and the parable leaves him outside, though perhaps he may have joined the family festival afterwards. Taken in connection with the context the anger arises not so much from bad temper as from jealousy at the place allotted to Gentiles and publicans and sinners in the privileges of the Gospel.

29. **Ἰδοὺ τοσαῦτα ἔτη δουλεύω**. In this protest we may possibly see Jesus' tribute to the strict loyalty of the Pharisees, as well as the Pharisees' own claims. Christ never failed to point out the weakness in the loveless formalism of the Pharisees. Like the Pharisee, xviii. 9 foll., the elder brother is self-satisfied and boasts of his service, while the younger brother, like the publican, throws himself on his father's mercy with no excuse. **ἔριφον**. Not even a kid much less a fatted calf had been given him, that he might hold a feast for his

respectable friends. He cannot see anything but weakness and injustice in his father's conduct.

30. **ὁ υἱός σου οὗτος**, 'this son of thine.' With undisguised contempt he refuses to call him brother.

31. **Τέκνον**. A word implying the deepest affection, cf. ii. 48. Caesar's last words when he saw Brutus amongst his murderers were '*καὶ σὺ τέκνον*.' **πάντα τὰ ἐμὰ σά ἐστιν**. Because his privileges were always constantly before him, the elder brother had not appreciated them. His attitude is the same as that of the labourer who had toiled all day in the vineyard; he could not understand that 'he was not impoverished by the extension to others of God's riches.'

32. **εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει**, 'you ought to have come and made merry at the feast (*εὐφραν.*) and rejoiced with us in heart (*χαρ.*).' Jesus invites the Pharisees to come and share the joys of the kingdom of heaven, but they must realize that the poor and the outcast are welcomed too.

The Unrighteous Steward. xvi. 1—15.

The parables of the unrighteous steward and of the rich man and Lazarus are concerned with the right and wrong uses of wealth and its influence upon the life hereafter. The parable of the unrighteous steward has given rise to numberless ingenious explanations: but comparison in details is not always essential to the understanding of the parable. In this case the parable has one central point—prudence in looking forward meets with its reward. The lesson is taught as Christ Himself explains in vs. 9, not by comparison but by contrast. Worldly men in dealing with worldly men in business shew more astuteness and prudence in looking to their future worldly interests than the children of light shew in looking to their spiritual interests hereafter. To this He adds some practical advice upon the use that Christians should make of their wealth. In the parables of the importunate friend (xi. 8), the unrighteous steward (xvi. 1) and the unrighteous judge (xviii. 1), Luke records how our Lord uses the characters of bad men to draw lessons from them. In the parable the steward is commended by his master for his clever dishonesty, and the tenants receive him into their houses. All are alike dishonest though they differ in degree. The steward is in the position of a modern estate agent and has unfettered control of leases and accounts. The pauper tenants fall behind in the payment of their rent. Secret information is laid

against the steward, and the master without apparently going into the details of the charge demands a scrutiny of the accounts and announces his intention to dismiss the steward. The latter determines to make friends of his former victims. Some consider that he reduces their rents to their normal figure; but they would not be ready to receive him into their houses for this. Others again hold that the steward was paid by a share in the rents and that he remitted the whole or part of his own share. It is however more generally supposed that the tenants owed so much in each case, the steward was in possession of all the accounts, and reduces the sums due in every case, and destroys all evidence of debts. Having defrauded his master while oppressing the tenants he defrauds him again by relieving them. The master could not proceed against the steward as he had no legal evidence of fraud. He saw through the deceit but praised the steward for his clever forethought for providing for the future when he was in a desperate case. The lesson applied to the 'children of light' by way of contrast is now perfectly plain.

1. **πρὸς τοὺς μαθητάς.** The Pharisees are not excluded but the disciples are included. **οἰκονόμον**, cf. xii. 42. The steward here is the manager (procurator) of the whole estate rather than a bailiff (villicus) with a number of slaves under his charge. **διεβλήθη.** Secret and hostile information was laid against him. In cl. Gk *διαβάλλειν* means 'to libel,' 'bring a false accusation.' **ὡς διασκορπίζων**, 'of continually wasting.'

2. **Τί τοῦτο ἀκούω περὶ σοῦ;** Best, 'What is this that I hear of thee?' R.V. **ἀπόδος τὸν λόγον.** *ἀποδίδωμι* means (1) 'to give back,' (2) as here, 'to give what is due.' **τὸν λόγον**, 'the account,' i.e. of the whole estate.

3. **ὅτι ὁ κύριός μου ἀφαιρεῖται.** The steward recognizes that in demanding the account the master 'is taking away' (present) the stewardship. **σκάπτειν οὐκ ἰσχύω...** 'to dig I have not the strength, to beg I am ashamed.' 'Better die than beg,' Ecclus. xl. 28.

4. **ἔγνων.** The aorist marks the suddenness of the idea and the resolution. Better tr. 'I am determined' than 'I know.'

5. **Πόσον ὀφείλεις.** Each of the tenants paid his rent in kind.

6. **Ἑκατὸν βάτους ἐλαίου.** *βάτος*, Heb. bath, was a liquid measure equivalent to about a firkin, 9 gallons, cf. Jn ii. 6. The actual value is hard to estimate. **Δέξαι σου τὰ γράμματα.** He hands the tenant the agreement for him to destroy and write a new one or else for him to alter it.

7. **κόρους σίτου.** *κόρος*, Heb. cor, dry measure equivalent to about

10 bushels. The steward shews his skill in apportioning the remissions in each case to the temperament of the tenant.

8. **ἐπήνεσεν...τὸν οἰκονόμον τῆς ἀδικίας.** The genitive characterizes *οἰκονόμον* and is not a causal gen. dependent on *ἐπήνεσεν*, cf. *κριτὴς τῆς ἀδικίας*, xviii. 6. **φρονίμως**, 'prudently.' The master, whose loss was not great as he would have regained credit in the eyes of his tenants, commended the steward's forethought. *φρόνησις* is practical wisdom, common-sense. **οἱ υἱοὶ τοῦ αἰῶνος τούτου**, lit. 'the sons of this age,' are more prudent than the sons of light in dealing with their own generation. The comparison is somewhat brachylogical. **ὑπὲρ τοὺς υἱοὺς τοῦ φωτός.** The use of the prep. to bring out more fully the force of the comparative is not classical. 'The sons of the light' is an Aramaic phrase, Jn xii. 36, cf. also 'children of disobedience,' 'sons of perdition,' etc.

9—13. In these verses Jesus explains to His disciples what is the right use of wealth, and it is quite clear that the commendation of the steward is limited only to his prudence and foresight.

9. **Καὶ ἐγώ**... 'and *I* say to *you*,' in comparison with what the master had said to the steward. **ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας.** Mammon is a Syrian word for wealth. *τῆς ἀδικίας* is a characterizing genitive indicating the danger of the abuse of riches. Wealth is at once a source of danger and responsibility; but if properly used as a trust from God it will not only be a true friend but will make friends. **ὅταν ἐκλίπῃ.** The aor. subj. expresses the completeness of the failure. The reading *ἐκλίπητε*, 'when ye die,' is of much inferior authority. **δέξωνται.** The plural *δέξωνται* is probably impersonal, as in xii. 11; the steward secured a temporary home with the tenants. The disciples if they use their wealth aright will be received in an eternal home, cf. Mt. vi. 20. For the eternal tabernacles (tents) cf. 'and give them the everlasting tabernacles which I had prepared for them,' 2 Esd. ii. 11.

10—12. The lesson of the faithful use of what is entrusted to man by God is still further extended. **ἐν ἐλαχίστῳ, τῷ ἀδίκῳ μαμωνᾷ, τῷ ἀλλοτρίῳ** all refer to earthly tenancy of God's gifts, compared with everlasting possessions. They are small, liable to become a snare, and not really an absolute possession. In contrast to this, heavenly possessions are great, real, and absolute. **τὸ ἀληθινόν**, not in agreement with *μαμῶνα* which is masc. **τὸ ἡμέτερον.** WH. prefer the more difficult reading 'that which is ours.' *τὸ ὑμέτερον* has very considerable authority. Lucretius in a famous line applies this principle to life as a whole:

vitaque mancipio nulli datur omnibus usu. III. 971.

13. **Οὐδεὶς οἰκέτης κτλ.** 'no household servant can be a slave to two masters.' The emphasis is on *δουλεύειν*: man can serve more than one master, but he must choose between the service of God, which is perfect freedom, or the slavery to mammon, here personified as the god of wealth.

14—18. These verses have little or no connection with the two parables, they are isolated sayings which occur in different circumstances in the other Synoptists.

14. **φιλάργυροι ὑπάρχοντες.** The verb bears its full significance: 'avarice was a permanent characteristic of the Pharisees,' cf. xx. 47. **ἐξεμυκτήριζον**, lit. 'turned up the nose at,' cf. xxiii. 35 and Gal. vi. 7.

15. **ἐνώπιον τῶν ἀνθρώπων.** A common Hebraism in strong contrast with *ἐνώπιον τοῦ θεοῦ*. God seeth not as man seeth: He understandeth the thoughts and hearts of men (*καρδιογνώστης*, Acts xv. 8). **γινώσκει**, used here of absolute knowledge, usually of acquiring knowledge. **βδέλυγμα.** A very offensive word, with originally the sense of evil smell. Here of abomination in a general sense, cf. Mt. xxiv. 15.

16—18. The Pharisees justified themselves before men by their obedience to the law, Christ shews how they fail to justify themselves before God by their violation of its principles, which remain constant and indestructible in spite of the supersession of the law by the Gospel and the extension of its privileges to all, cf. Mt. v. 17, 18, 31, 32, xix. 9; Mk x. 10—12. Jesus came not to destroy the law but to fulfil it.

16. **Ὁ νόμος καὶ οἱ προφῆται.** The dispensation of O.T. lasted until the time of John the Baptist, the forerunner of the Messiah. The law was 'the tutor until Christ came,' Gal. iii. 24; 'the shadow of things to come,' Col. ii. 17. **πᾶς εἰς αὐτὴν βιάζεται.** There is no ring-fence round the Gospel, all—every class and from amongst the motley collection of peoples congregated in Palestine—by their eager acceptance of the Gospel, are forcing their way into the kingdom of God, Mt. xi. 11.

17. **Εὐκοπώτερον.** It is a task capable of being accomplished with less labour. **κεράαν.** One of the small 'tips' or 'horns' of the Hebrew letters which distinguish them one from another, e.g. ה from ח. Matthew has 'one jot (Heb. yod, Gk *ἰῶτα*) or one tittle (*κερέα*).' Our Lord shews in His exposition of the 5th, 6th and 7th commandments (Mt. v. 27, 28) how not one jot of the law falls to the ground, but that 'its abrogation was only its absolute fulfilment in all its eternal principles' (Far.).

18. **Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ**.... Christ gives an illustration of the way in which the Pharisees by verbal quibbling had abrogated not only the whole spirit but even the letter of the law. They had made adultery lawful by a lax interpretation of Deut. xxiv. 1, 'because he hath found some unseemly thing in her.' Hillel went so far as to include spoiling a dinner as a cause for divorce. Lax views of the sanctity of the marriage tie have always been a sign of decadence in a civilized people. Romans and Greeks and Jews in our Lord's days were callous and indifferent. A Roman need only say to his wife, 'Abi, tuas res habe.' Two views are held by Christians. (1) That the marriage tie can only be dissolved by death; that while divorce is permissible as a matter of arrangement, remarriage is not. With this Christ's words in the present passage and in Mark agree. Paul holds the same view, 1 Cor. vii. 11; Rom. vii. 3. (2) In the parallel passage in Matthew there is an important reservation, 'except for the reason of fornication.' Some base upon this reservation Christ's sanction of the remarriage of divorced persons. But a very great number of scholars think that these words are a gloss and that our Lord never uttered them.

The Parable of the Rich Man and Lazarus. 19—31.

Jesus continues His discourse upon wealth and its uses and responsibilities, addressed now exclusively to the Pharisees, and He gives certain striking illustrations of truths already stated in the earlier part of His discourse. The rich man represents that which is exalted amongst men and becomes an abomination before God. If only he had obeyed the old law in its full meaning and had gained friends by 'his unrighteous mammon,' he would not have been in torment. The possession of wealth is a great responsibility: those who use their good things only for themselves will meet with a requital.

19. **πορφύραν καὶ βύσσον**. The rich man wore a costly undergarment made of fine linen and a rich upper garment of Tyrian purple. *πορφύρα*, originally the dye, then the garment dyed with it. *βύσσος*, Egyptian flax and the fine linen made from it. **εὐφραινόμενος**, 'enjoying himself'; 'fared' is not an adequate rendering.

20. **Λάζαρος**. The only name used by Jesus in a parable. It is connected etymologically with Eliezer, 'helped of God': that the words are the same can be seen by the three consonants *l z r*; so Salem, Islam. It is noticeable in the parable that neither on earth nor in Paradise does

the beggar utter a word. **ἐβέβλητο**, not 'was thrown,' but 'lay in much misery.' *βάλλω* tended to lose the idea of violence. **πρὸς τὸν πυλῶνα**, 'the portico,' not a mere gate, a further indication of the splendour of the rich man.

21. **χορτασθῆναι**. This verb here and in the story of the prodigal son indicates that the food that could be got did not satisfy hunger. **ἀπὸ τῶν πιπτόντων**, 'from that which fell.' The addition of *ψιχίων* (crumbs) is obviously suggested by Mt. xv. 27. **οἱ κύνες**. The pariah or scavenger dogs of the eastern cities: Lazarus had not the strength to keep them away. The rich man did not drive Lazarus away but treated him with indifference.

22. **ὑπὸ τῶν ἀγγέλων**. Here the *περιπέτεια* (reversal of fortune) begins. The beggar is carried by angels into Paradise to be welcomed by Abraham and repose with him in bliss: conduct in this life has its full bearing upon the condition of life hereafter.

23. **καὶ ἐν τῷ ᾅδῃ**. In O.T. Sheol (the Greek Hades) is the abode of the dead and includes both Paradise and Gehenna, where good and bad drag out a silent eternal existence and all things are forgotten. But with the growth of the belief in a real future life and a resurrection grew up a new conception of Sheol as the place of departed spirits where they awaited in an intermediate state the final judgment. This parable does not shew whether life in Hades is an intermediate or final state, but it clearly shews that the righteous are separated from the wicked. The Jewish beliefs as to the condition of the souls in Sheol are clearly taken by Christ for the framework of the parable. **ὑπάρχων**, 'being continually in torment.' **ἀπὸ μακρόθεν**. The preposition is pleonastic, the construction is Homeric. Homer was very widely read and some Homeric constructions reappeared in Hellenistic Greek.

24. **Πάτερ Ἀβραάμ**. He appeals as a Jew to his relationship, cf. Jn viii. 53. **ἵνα βάψῃ**. His present request for the smallest boon is in striking contrast to his former extravagant opulence. **ἐν τῇ φλογὶ ταύτῃ**, 'this flame,' i.e. of agony and remorse.

25. **ἀπέλαβες**, 'thou didst receive in full,' cf. vi. 24 *ἀπέχετε*. **τὰ ἀγαθά σου**, 'thy good things' which the rich man had treated as absolutely his own and not as a trust from God. Luke's is the Gospel of the poor and he records woes upon riches wrongly used, cf. vi. 22—25. **νῦν δὲ ὧδε**. There is no chance of bridging the gulf: the rich man has had his chance in his lifetime and he must abide by the rules of his own conduct.

26. **ἐστήρικται**, 'has been and is fixed.' **ὅπως...μὴ δύνωνται**, 'in

order that they may not be able.' The conjunction may be final or consecutive.

28. **πέντε ἀδελφούς.** Some see in the number, but without much reason, an allusion to the five brothers of Herod Antipas. · **διαμαρτύρηται αὐτοῖς,** 'that he may declare on oath.' 'The request prepares the way for the moral of the parable, the duty of making use of existing opportunities' (Pl.).

29. **Ἔχουσι Μωυσέα καὶ τοὺς προφήτας.** The law and the prophets contained all that was necessary to salvation to those who had ears to hear and eyes to see. Once more Jesus maintains His strict attitude towards the law.

30. **Οὐχί, πάτερ Ἀβραάμ.** The rich man had heard though he had not heeded nor understood the law: he expected his brothers' experience would be the same, but some great miracle might have some effect; and then Jesus replies in effect in the parable that He would not grant them the sign, and if He did they would not believe.

Ch. xvii.

This chapter contains a number of isolated sayings of Christ to which there are parallels in other Gospels, but it is very difficult to discover any definite connection of thought, and they seem to have been strung loosely together. The more these chapters (ix. 51–xviii. 14) are studied the clearer becomes the conviction that Luke had at his disposal a great mass of material, and he found the matter of arrangement and connexion one of great difficulty.

The Sin of causing Men to Stumble and the Duty of Forgiveness. 1—4.

1. **τοῦ...μὴ ἐλθεῖν.** The genitive depends upon the idea of hindering contained in *ἀνένδεκτον*, 'it is impossible to avoid stumbling-blocks appearing.'

2. **λυσιτελεῖ,** from *λύω* and *τέλος*, lit. of paying taxes, hence briefly 'it pays,' 'it is advantageous.' **λίθος μυλικός.** Simply a mill-stone. Mt. xviii. 6, Mk ix. 42 have the epithet *ὀνικός*, a large mill-stone such as an ass would drive, as distinguished from the hand-mill which was turned by women. **καὶ ἔρριπται.** The change of tense should be marked in translation. 'It is good for him if a mill-stone is hanging round his neck and he has been hurled into the sea.' **ἢ ἵνα.** *ἵνα* has

lost its final force. **τῶν μικρῶν τούτων ἕνα.** The reference is not clear. Matthew and Mark both add 'who believe on me.' Our Lord had in His mind either those who were young or weak in faith, or children.

3, 4. The grievous responsibility of causing others to sin is in direct contrast with the Christian duty of forgiving others.

4. **ἑπτάκις.** The precise number conveys no special meaning. Forgiveness should know no bounds. Cf. Matthew's account; Peter asks the question, 'How often shall my brother sin against me and I forgive him? Until seven times?' xviii. 21.

The Power of Faith and Insufficiency of Works. 5—10.

5, 6. These verses are connected in Matthew with the inability of the disciples to cast out the evil spirits, xvii. 20; and with the withering of the barren fig tree, Mt. xxi. 21; Mk xi. 22.

5. **Πρόσθες,** 'add to us faith.' Possibly connected with the difficulties just mentioned of reaching the Christian standard of forgiveness.

6. **Εἰ ἔχετε...ἐλέγετε ἄν.** The difference in tense is marked. 'If ye have faith (implying you may or may not have faith) you would now say (which you do not).' **κόκκον σινάπεως,** cf. xiii. 19. **τῇ συκαμίνῳ ταύτῃ.** Matthew has *τῷ ὄρει τούτῳ.* The demoniac was healed when Hermon was in sight. The difference is accounted for by supposing that on both occasions our Lord referred to an object visible to His hearers. By *συκάμινος* the fig-tree is certainly meant. In xix. 4 Luke has *συκομορέα.* The fig-mulberry (*συκομορέα*) bears figs of a poor quality which are edible only if the figs are punctured before they ripen to allow the acrid juice to exude. This was the means of livelihood of the prophet Amos, Amos vii. 14.

8. **φάγεσαι...πίεσαι.** Late forms of the 2nd pers. sing. of the future.

9. **τὰ διαταχθέντα.** This verse strikes at the root of any conception of good works or works of supererogation meriting at God's hands any special reward. To do one's duty is a matter of course.

10. **Δοῦλοι ἀχρεῖοί ἐσμεν.** Not useless but unprofitable to our Master. God gains nothing by our performance of our duty. We cannot make any claim for special treatment for having done more than is due. It is hard enough to fulfil our Christian obligations.

The Healing of Ten Lepers. 11—19.

11. **Καὶ ἐγένετο**, cf. ix. 51, xiii. 22. It is possible that the three notes of time and place are meant to mark definite breaks in the narrative. **ἐν τῷ πορεύεσθαι**, 'as they went.' **διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.** Whether *διὰ μέσου* or *διὰ μέσον* be the correct reading the meaning is the same, 'along the border of Samaria and Galilee,' i.e. in the valley of Bethshan leading to the Jordan, whence Jesus crossed into Peraea to avoid passing through Samaria, which was not willing to receive Him, ix. 53. The phrase cannot mean through the midst of Samaria and Galilee as in that case it would be necessary for Galilee to be mentioned first.

12. **δέκα λεπροί.** Only a common misfortune would have made it possible for a Samaritan to associate with Jews. **πόρρωθεν**, cf. v. 14. At the present day poor lepers sit and lie along the roadside outside the cities begging for alms. Our Lord complies with the law.

14. **ἐν τῷ ὑπάγειν.** They shewed their faith by obedience.

15. **ἰδὼν ὅτι ἰάθη.** He returned to thank Jesus before he went to the priest of his own communion.

16. **ἦν Σαμαρείτης.** The mission of Jesus to the Gentile world and its reception is one of the most prominent characteristics of the Gospel. For the Samaritans see note, ix. 52.

17. **οἱ δέκα**, in vs. 12, *δέκα λεπροί*. Here the numeral carries the article in accordance with correct usage when a number formerly mentioned is referred to.

18. **ὁ ἀλλογενὴς οὗτος**, 'this alien.' Contemptuous. In cl. Gk ἀλλόφυλος. Lat. alienigena.

19. **ἡ πίστις σου σέσωκέν σε**, cf. viii. 48, xviii. 42. The man's faith essential to his cure was his own.

Discourse about the Last Days. 20—37.

20. **Ἐπερωτηθείς**, 'being further questioned.' **μετὰ παρατηρήσεως.** The Pharisees' point of view was mistaken. They were always looking for miraculous signs of the coming of the kingdom, and had no conception of its slow spiritual growth, cf. iv. 43, note.

21. **ἐντὸς ὑμῶν ἐστίν.** Two renderings are possible: (1) 'within you,' i.e. in your hearts; (2) 'amongst you.' The latter is preferable as the Pharisees had not the kingdom in their hearts and were looking for signs when Christ and His disciples were amongst them.

22. **Ἐλεύσονται ἡμέραι.** Even the disciples did not realize their present privileges. Days will come, when they will long for one of the days of the Son of Man, such as they are now enjoying in their present intercourse. This would be a reproach to the disciples and it is more probable that the passage means 'Days will come when you will desire to see one of the days of the Son of Man' (i.e. His return). Persecution will make them long for the second advent.

23. **μὴ ἀπέλθητε μηδὲ διώξητε.** Do not abandon your ordinary tasks and go in pursuit of those who announce the time and place of the Lord's coming. This was a needful warning: many Jews followed Judas, Theudas, Barcochbas, and other zealot leaders.

24. **ἡ ἀστραπή.** Sudden, vivid, and unexpected will be the coming of the Son of Man.

25. **δεῖ αὐτὸν...ἀποδοκιμασθῆναι.** The brightness of the coming of the Son of Man must be preceded by the darkness of His death and passion.

26. 'Having told the disciples that the Son of Man will not come as soon as they wish (22), in what way He will not come (23), in what way He will come (24), and what will happen first (25), Christ now states in what condition the human race will be when He comes' (Pl.).

26. **καθώς**, 'precisely as.' Cl. Gk *καθάπερ*. **ἐν ταῖς ἡμέραις Νῶε**, as described in Gen. viii. 11—23.

28, 29. This illustration is added by Luke. There is a strong contrast between the unbroken continuous life of pleasure and business and the sudden storm of fire and brimstone emphasized by the change of tenses. Gen. xix. 15—25. **ἔβρεξεν.** The subject is *Κύριος* as is seen from the passage in Genesis.

30. **ἀποκαλύπτεται**, 'is revealed,' i.e. the veil (*κάλυμμα*) is withdrawn. The word is technical in connection with the second advent, cf. 1 Cor. i. 7.

31. **μὴ καταβάτω**, i.e. let him escape by the outside staircase. In this case the passage must be understood of the flight from Jerusalem to escape from the destruction of the city: this is clearly the meaning in the parallel passages in Matthew and Mark. But Luke records this story elsewhere, xxi. 21, and another meaning must be sought. There must be no thought of worldly goods in the joyous readiness to meet Christ at His coming. The story of Lot's wife is more in keeping with the second than with the first though it can be applied to both renderings.

33. **περιποιήσασθαι**, not 'to procure' but to 'preserve.' **ζωο-**

γονήσει, 'shall endue it with life.' This saying occurs in different connections in all four Gospels, cf. ix. 24, Mt. x. 39, Mk viii. 35, Jn xii. 25.

34, 35. At the sudden moment of the Lord's coming, separation of those bound most closely together by natural ties will take place according as they are fitted or not for the kingdom.

37. **Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοί.** This expression is proverbial. *σῶμα* is equivalent to *πτῶμα*, 'a dead body.' *οἱ ἀετοί* are not eagles, which do not touch human flesh, but the carrion vultures, that gather over the slain; cf. 'Her young ones also suck blood: and where the slain are, there is she,' Job xxxix. 30.

Where at the second coming the human heart is dead, without thought of God, there will fall judgment. This is probably the meaning here suggested by the context, but the proverb is equally applicable to decadent nations which become a prey to their foes, and many think that the primary reference is to the destruction of Jerusalem by the armies of Titus.

The Unrighteous Judge. xviii. 1—8.

The two parables recorded in this chapter are peculiar to Luke. Both are concerned with prayer and intimately connected with the advent of Christ, the subject of the last verses of the last chapter, cf. ix. 1, note.

1. **πάντοτε προσεύχεσθαι.** Only in connection with these two parables is the lesson stated before the parable is related, and both short introductions are editorial notes of Luke. *πάντοτε* need not imply unceasing prayer but rather regular earnest prayer on all occasions, cf. 1 Thess. v. 17. **καὶ μὴ ἐνκακεῖν**, 'and not to faint,' i.e. lose heart in anything, to give in through cowardice, 2 Cor. iv. 1, 16.

2. **Κριτής τις.** Probably a Gentile who recognized no obligations, but considered only his own convenience. For Luke's record of lessons drawn from bad characters see xi. 8. **μὴ ἐντρεπόμενος.** *ἐντρέπομαι* is usually followed by a gen. in cl. Gk, 'not turning toward,' 'paying regard to.'

3. **χήρα δὲ ἦν.** Luke has great sympathy for the widow who in the ancient world was defenceless and oppressed, and on this account so well cared for in the early church. Acts vi. 1, ix. 41, Jas. i. 27, cf. vi. 24. **Ἐκδίκησόν με ἀπό**, 'protect me from my adversary,' i.e. give me the protection of the court so as to free me from his attacks.

4. **Εἰ καὶ...οὐ φοβοῦμαι.** The negative goes closely with the verb,

hence οὐ, but εἰ καί is concessive, 'although'; there is no question of condition, the shameless judge acknowledges the fact.

5. **παρέχειν μοι κόπον**, cf. xi. 7. κόπος here means continual worry and trouble. **εἰς τέλος ἐρχομένη**, a colloquialism, if εἰς τέλος is taken with the participle it must mean 'continually,' if with the verb 'at last.' **ὑπωπιάζῃ**. Only here and in 1 Cor. ix. 27, where it is translated 'I buffet my body.' Literally it means to hit under the eye and so to beat black and blue, hence metaphorically as here to cause great annoyance.

6. **ὁ κριτὴς τῆς ἀδικίας**. The genitive characterizes, 'the unrighteous judge,' cf. xvi. 8.

7. **οὐ μὴ ποιήσῃ**. μή with the subjunctive expresses apprehension: μὴ ποιήσῃ, 'let him not do,' i.e. 'perhaps he may do.' Then οὐ μὴ ποιήσῃ will mean 'he certainly will not do,' or as here in a question, 'will he not certainly do?' The interpretation of the parable is by contrast rather than by comparison. If an unrighteous judge from mere weariness grants a just petition to an unknown importunate widow, *a fortiori* a just God will hear their cry and be ready to protect His own elect. **καὶ μακροθυμεῖ ἐπ' αὐτοῖς**; αὐτοῖς clearly refers to the elect. The best sense is given by 'is longsuffering in their case.' God is ever patient and ready to listen. This is much better than to translate 'is slow to act,' as this is hardly in keeping with the swift deliverance promised. καὶ μακροθυμεῖ does not form part of the question but is closely connected with βοώντων = οἱ βοῶσιν, who cry to Him day and night while (and) He patiently listens.

8. **ἐν τάχει**. (1) If μακροθυμεῖ = 'he delays,' ἐν τάχει will mean, 'though the sufferer thinks the answer to his prayer is long delayed, God really will act speedily,' cf. 2 Pet. iii. 8. (2) If 'he is patient,' then it will mean that the vindication will follow swiftly upon the completion of the petition. **ἆρα εὑρήσει τὴν πίστιν**. Either (1) the faith in Jesus as the Messiah, or (2) the faith in God's righteousness and readiness to hear. There is no doubt about the coming of the Son of Man but great doubt as to the condition of the world at His coming. This desponding question shews clearly the humanity of Christ. Doubtless despair sometimes momentarily overcame Him as when He cried on the Cross, 'My God, why hast thou forsaken me?' The answer has already been hinted by Jesus Himself, cf. xvii. 26. Even of Christians few will be found 'to endure to the end,' Mt. xxiv. 12.

The Parable of the Pharisee and the Publican. 9—14.

The first parable dealt with the importunity of prayer, the second deals with its reality. The parable is primarily addressed to Pharisees, and the Pharisee is the chief character; the publican is only introduced as a foil to bring out the hollowness of the Pharisee's prayer into clearer relief. The parables were not necessarily spoken on the same occasion but are placed together here by Luke because of the similarity of subject.

9. **τοὺς πεποιθότας ἐφ' ἑαυτοῖς.** The Pharisee's attitude towards religion begins and ends in self-confidence and satisfaction. He has a standard of legal requirement which he is capable of reaching; he reaches it and is satisfied with himself. The publican represents the sense of sin and of need of forgiveness which leads to a divine discontent with self, and in this lies the essence of progress in the spiritual life. It was this radical difference in principle between Christ and the Pharisees that led to the implacable hostility of the latter and explains the hard sayings of Christ against men who spent the greater part of their lives in religious exercises. The more the Pharisees realized how much the teaching of Christ was opposed to what they held dear, the greater became their enmity and the more drastic Christ's denunciation of their habits and character. **ἐξουθενοῦντας τοὺς λοιποὺς**, 'utterly despised all others.' Pharisaic Judaism is utterly exclusive, the Gospel all inclusive, cf. v. 32, vii. 34. *ἐξουθενεῖν*, 'treat as of no account,' cf. xxiii. 11.

10. **ἀνέβησαν εἰς τὸ ἱερόν.** They went up from the lower city to the temple mount. *τὸ ἱερόν* sometimes means the whole of the temple mount, sometimes as here the inner court which no Gentile might enter.

11. **σταθείς.** Standing with hands and eyes uplifted to heaven, the common attitude of prayer, cf. 1 Kings viii. 22. He posed in a conspicuous position apart from the contaminating presence of others in the temple court. **Ὁ θεός.** Nom. for voc., cf. viii. 54, xii. 32. **εὐχαριστῶ σοι.** The boast of self-congratulation is a travesty of prayer. His prayer, which really contains only the man's thoughts about himself and must not be regarded as a record of an actual prayer, begins not with petition but praise and thanksgiving. But he does not thank God for having spared him temptation and that but for His grace he might

have been an extortioner etc., but he contemplates his own virtues in a spirit of arrogant self-sufficiency. He is not like the rest of mankind, he is in a supreme class by himself. **οὗτος ὁ τελώνης.** He gazes round and sees the despised taxgatherer. These words are spoken with an accent of contempt.

12. **νηστεύω δὶς τοῦ σαββάτου.** From a recital of the sins he is free from he passes to a list of his positive virtues. **τοῦ σαββάτου.** Twice a week, i.e. Monday and Thursday, or twice to each sabbath, i.e. twice in the interval between each sabbath, cf. Mk xvi. 9. The Mosaic Law insisted upon only one fast in the year, cf. ii. 37, v. 33, Mt. vi. 16, ix. 14, Mk ii. 18. **ἀποδεκατεύω πάντα ὅσα κτῶμαι,** 'I pay tithes of all that I acquire.' *κέκτημαι,* 'I possess,' is the perfect. The law did not require tithes to be paid on everything, e.g. 'mint, anise and cummin,' Mt. xxiii. 23, but only on corn, wine, oil and cattle, Deut. xiv. 22, 23.

13. **μακρόθεν ἑστώς.** Clearly at a distance from the Pharisee but not out of sight. **οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμούς...ἐπᾶραι.** *οὐδέ* is taken better as strengthening *οὐκ ἤθελεν,* 'would not even lift up his eyes,' cf. 'unto Thee lift I up mine eyes,' Ps. cxxiii. 1, 2, a prayer of thanksgiving and praise: with this is contrasted a prayer for deliverance from sin. 'Mine iniquities have taken such hold upon me that I am not able to look up,' Ps. xl. 12. **ἱλάσθητι,** lit. 'be propitiated,' and so 'be merciful.' **τῷ ἁμαρτωλῷ,** 'the sinner,' he feels that in comparison with others he is 'the sinner.' So Paul speaks of himself as the chief of sinners, 1 Tim. i. 15.

14. **δεδικαιωμένος.** 'Justified' does not bring out the real meaning of the word. Justification means the establishment of a right relation between God and man to which Paul adds the condition of faith in the redemptive power of God's grace through Christ, Rom. v. 1. **παρ' ἐκεῖνον.** *παρά* implies comparison. The publican went down to his home from the temple with a fuller sense of being accepted in God's sight than the Pharisee. **ὅτι πᾶς ὁ ὑψῶν,** cf. xiv. 11.

Little Children brought to Christ. 15—17.

15. **καὶ τὰ βρέφη.** Here Luke's narrative, which has been drawn from independent sources from ix. 51 onwards, once more returns to the sections of the Marcan source. Jewish mothers were bringing 'even their babes' to Christ for His blessing.

16. **προσεκαλέσατο.** He called the mothers and their children,

vexed, as Mark tells us, at the interference of the disciples. **τῶν γὰρ τοιούτων.** Those who are childlike in character, meek, pure and trustful, are best fitted for the kingdom.

The rich young Ruler and the Great Refusal. 18—30.

18. **ἄρχων.** Properly a member of the sanhedrin or possibly a ruler of the synagogue. Matthew calls him *νεανίσκος*. His eagerness and impulsiveness—he ran to Jesus and kneeled to Him (Mk)—point to youth. **τί ποιήσας.** He had the same radical misconception of what was required as the lawyer who asked the same question, x. 25. Not what a man does but what he is is the all-important matter.

19. **οὐδεὶς ἀγαθός,** 'only one is good, that is God.' God is the source of goodness, and if Christ is good then He is God. This truth is fully developed in the discourse in John's Gospel upon the unity of the Father and the Son, Jn v. 19—30. In His human nature Christ would not accept the title 'good' until His probation was passed. The full import of the answer would be unintelligible to the ruler and to His disciples.

20. **τὰς ἐντολὰς οἶδας.** The law if kept in the spirit was all sufficient for salvation.

22. **ἀκούσας.** Mark has 'Jesus looking upon him loved him,' which is strong evidence of the sincerity of the ruler and also the source of Mark's information. **Ἔτι ἕν σοι λείπει.** *ἐλλείπω* is more usual in cl. Gk in this sense. He asked for some special duty and Jesus told him (1) to effect the sale (*πώλησον*) there and then of his property and distribute it; (2) to follow Him. The disciples had done so and given up all for their Master. Unlike Paul, the young ruler, 'with brow overcast at hearing this command' (Mk), was unable to count all things but loss for Christ (Phil. iii. 7).

24. **Πῶς δυσκόλως.** All three Synoptists record the same remark and use the same adverb *δυσκόλως*, which occurs nowhere else in N.T.

25. **κάμηλον.** There is no need to seek any explanation of this expression, it is simply a proverb for what is, humanly speaking, impossible. For *βελόνης* both Matthew and Mark have *ῥάφιδος*, and Mark has *τρυμαλιᾶς* instead of *τρήματος*.

27. **Τὰ ἀδύνατα.** This obviously refers back to the proverb in vs. 25, what is humanly impossible is not beyond the power of God, e.g. 'God can break the spell which wealth holds over the wealthy' (Pl.).

28. **Εἶπεν δὲ ὁ Πέτρος.** Peter intervenes to gain assurance from Christ that in the case of himself and his brethren there is a hope that they may enter the kingdom. **ἀφέντες τὰ ἴδια**, cf. v. 11, 28.

30. **πολλαπλασίονα.** Matthew and Mark say 'an hundredfold,' and Matthew adds that in the regeneration of the world (*παλιγγενεσία*) the disciples shall sit on twelve thrones judging the twelve tribes of Israel. **ἐν τῷ καιρῷ τούτῳ**, 'in this present season.' **ἐν τῷ αἰῶνι τῷ ἐρχομένῳ**, 'in the age now coming,' i.e. the Messianic age.

The Third Announcement of the Passion. 31—34.

The raising of Lazarus (Jn xi. 1—46) took place in the interval before the third prediction. The Synoptists are very reticent about the family of Lazarus at Bethany and make no mention of this miracle. The close proximity of Bethany to Jerusalem, and their concern for the safety of Lazarus and his sister, possibly account for the omission. The decree of the sanhedrin that Jesus' death must be compassed had been passed. This prediction is much more full of detail than the first and the second, ix. 22, 43—45.

31. **διὰ τῶν προφητῶν**, 'through (by means of) the prophets' who were the mediators or instruments by which God made His will known. **τῷ υἱῷ τοῦ ἀνθρώπου.** Either with *τὰ γεγραμμένα*, 'these things which have been prescribed for the Son of Man,' or with *τελεσθήσεται*, 'shall be accomplished by (or unto) the Son of Man.' The first rendering is better.

32. **τοῖς ἔθνεσιν.** The new details made known for the first time include: (1) the surrender to the heathen involving death by crucifixion; (2) Matthew and Mark say that before he was surrendered to the heathen, he would be tried and condemned to death by the chief priests and scribes; (3) the cruel and scornful insults and the scourging.

34. **οὐδὲν τούτων συνῆκαν.** For their blindness, see above ix. 45. The disciples had no conception of the sufferings of the Messiah and His death. The resurrection made all things plain, Jn xii. 16.

The Healing of Blind Bartimaeus. 35—43.

This miracle took place a week before our Lord's death. The differences between the Synoptists in unimportant details are considerable and defy harmonization. Matthew mentions two blind men, Mark and Luke only one, and Mark gives his name. Luke says that the

miracle took place as Jesus entered Jericho, the other two when He left it. Luke says that Jesus healed him with the command ἀνάβλεψον, 'look up'; Mark with words of dismissal, 'go thy way, thy faith hath saved thee'; Matthew with a touch.

35. **τυφλός τις.** Bartimaeus, the only man healed by our Lord whose name is given, Mk x. 42.

36. **ὄχλου διαπορευομένου.** The crowd of Galilean pilgrims on their way to the Passover is probably meant. Jesus Himself was going to join them.

37. **Ναζωραῖος.** Mark has Ναζαρηνός.

38. **υἱὲ Δαυείδ.** The use of the Messianic title is strong evidence of the man's faith. This is the only passage in Luke where the title is given to Jesus. Matthew mentions it more than once, ix. 27, xii. 23, xv. 22, xxi. 9, 15.

39. **ἐπετίμων αὐτῷ.** Those in the van of the crowd urged him to be silent in their jealousy. **ἔκραζεν.** Note the change of verb and tense: ἐβόησεν, 'he shouted once'; ἔκραζεν, 'he kept on crying aloud.'

40. **ἐκέλευσεν αὐτὸν ἀχθῆναι.** In Mark's account which is more graphic, the crowd, in answering to Christ's command, bid the man rise. See Longfellow:

> Recall those mighty voices three,
> Ἰησοῦ ἐλέησόν με,
> Θάρσει, ἔγειρε, φωνεῖ σε,
> ἡ πίστις σου σέσωκέν σε.

ἐγγίσαντος δὲ αὐτοῦ. Mark says that he sprang to his feet and flung away his outer robe.

41. **Τί σοι θέλεις ποιήσω;** The question of Christ implies that He realized the man's great faith.

43. **δοξάζων τὸν θεόν.** The time for reticence respecting miracles in view of Jesus' approaching death was long past.

Zacchaeus the Tax-gatherer. xix. 1—10.

1. **εἰσελθὼν διήρχετο,** i.e. after entering Jericho he was passing through it, i.e. on His way to Jerusalem. The meeting with Zacchaeus detained Him. In classical Greek ἔρχομαι takes its imperfect from εἶμι. The whole narrative of vss. 1—10 is obviously from an Aramaic original.

2. **Ζακχαῖος.** Zaccai means 'pure.' Zacchaeus was a renegade Jew who had relinquished his religious privileges as a Jew for the sake

of amassing wealth. **ἀρχιτελώνης**, 'a chief tax-collector,' 'a commissioner.' This office is mentioned nowhere else. Jericho being a frontier city between the territory of Antipas and the Roman provincial district of Judaea, would be an important centre for the collection of customs: it enjoyed also a considerable trade in balsam. 'This is the sixth notice of the tax collectors, all of which are favourable, in this Gospel, iii. 12, v. 27, vii. 29, xv. 1, xviii. 10' (Pl.).

3. **ἐζήτει ἰδεῖν**. Not from mere curiosity, but because he must have heard of the kindness of Christ to men of his class. **ἀπὸ τοῦ ὄχλου**. *διά* with the accus. is the correct classical construction to express cause. For the use of *ἀπό* cf. xxi. 26.

4. **συκομορέαν**, 'a fig-mulberry' tree: it has a short trunk and wide-spreading branches and is constantly found by the wayside in Palestine, cf. xvii. 6. **ἐκείνης**, sc. *ὁδοῦ*, cf. v. 19.

5. **Ζακχαῖε**. He may have enquired his name or heard the crowd calling to him.

7. **πάντες διεγόγγυζον**, cf. xv. 2. The anger of the Jews was directed against our Lord for associating with a tax-gatherer and a sinner. *ἁμαρτωλός* and *τελώνης* were almost synonymous in the eyes of a Jew. Eating with tax-gatherers entailed pollution. **καταλῦσαι**. Only here and in ix. 12 is *καταλύω* used in the classical sense of 'lodging.' The noun *κατάλυμα* occurs ii. 7.

8. **εἶπεν πρὸς τὸν κύριον**. He offers to do that which the rich young ruler had failed to do. The title *ὁ κύριος*, as a substitute for *Ἰησοῦς*, is frequent in Luke, John and Paul, but is not found in Matthew and Mark, though Jesus is frequently addressed as *Κύριε*. **Ἰδοὺ τὰ ἡμίσια**. Tr. 'Behold I am ready to give half of my property to the destitute, and whatever I wrongfully exacted from anyone I am prepared to restore fourfold.' **τὰ ἡμίσια...δίδωμι**. This form is not classical, the correct neut. pl. is *ἡμίσεα*. *ἥμισυς* is used in the plural with plural nouns as here, taking alike its gender and number from the qualifying genitive *τῶν ὑπαρχόντων*. *δίδωμι* in the present means 'I offer.' **εἴ...τι ἐσυκοφάντησα**, cf. iii. 14. Whatever may be the origin of the word *συκοφαντεῖν* its meaning is clear, 'to exact by false accusation,' 'to levy blackmail.' **τετραπλοῦν**. He surrenders one half of his property and is prepared to devote the other half to making restitution to those he had wronged. The Jewish law demanded that in case of voluntary restitution the principal, with a fifth of its total added, should be paid (Num. v. 7). Zacchaeus was ready to adopt the scale of penalties laid down for robbery with violence, Ex. xxii. 1.

9. **τῷ οἴκῳ τούτῳ.** Including Zacchaeus and his household. This was the only occasion recorded in His ministry that Christ asked for hospitality. **υἱὸς Ἀβραάμ.** In spite of his calling he was entitled to his birthright.

10. **τὸ ἀπολωλός,** cf. xv. 4.

The Parable of the Pounds. 11—28.

This parable must be closely compared with the parable of the ten talents, Mt. xxv. 14—30. That the two parables are identical cannot be proved with any certainty, it is sufficient to point out the main differences. (1) 'The pounds' is addressed to a large company on the way to Jerusalem, 'the talents' to the disciples after the triumphal entry. (2) In the pounds a nobleman is going in search of a crown, in the talents a rich man is leaving home for a time. (3) The pounds—comparatively small sums—are equally distributed amongst the slaves, the talents—very large sums of money—unequally. (4) The results of trading differ together with the rewards: in the pounds the unprofitable slave loses his pound, in the talents he is heavily punished besides. The lesson of both parables is the same. Jesus impresses on His disciples (1) the need of patience and energetic effort in His service during the long term of probation preceding His return; (2) that upon those who reject Him retribution is inevitable. If they neglect opportunities they will lose them, if they use them they will have even more opportunities.

11. **ταῦτα,** with **ἀκουόντων** not with *προσθείς*, which by a Hebraism is constructed closely with *εἶπεν παραβολήν*. **διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλήμ.** Jericho is about 18 miles from Jerusalem and the road descends about 3600 feet. **ὅτι παραχρῆμα.** The parable is designed to correct those false hopes, still cherished by the disciples, of the public manifestation of the Messianic kingdom.

12. **Ἄνθρωπός τις εὐγενής.** Vss. 12, 14, 15, 27 are almost universally considered to have direct reference to the visit of Archelaus to Rome after his father's death. Both Herod the Great, in B.C. 40, and his son Archelaus, B.C. 4, made pilgrimages to Rome to gain imperial recognition from Caesar. The Jews sent an embassy of 50 men from Jerusalem to protest against the installation of Archelaus in his father's kingdom. They were met at Rome by 8000 of their countrymen, and though their mission was not successful, Archelaus returned only with the title of 'ethnarch' and the small portion of his father's kingdom assigned to him. **λαβεῖν ἑαυτῷ βασιλείαν.** 'He is a vassal of high

rank going to a distant suzerain to obtain royal authority over his fellow vassals' (Pl.).

13. **δέκα δούλους.** The highest posts in connection with the household of oriental monarchs and Roman emperors were held not by relatives and noblemen of high rank but by slaves, and in the case of the Roman emperors by freedmen. The conception of a modern court is foreign to ancient history. **δέκα μνᾶς.** The sum entrusted to each was a small one, equivalent nominally to about £4. The Greek mina is here referred to. It is convenient in connection with these two parables to remember the Greek monetary scale and its approximate values: 6 obols (1½*d.*) = one drachma (9*d.*), 100 drachmae = one mina (£3. 15*s.* 0*d.*), 60 minae = one talent (about £225). **πραγματεύσασθαι,** 'trade.' The old English 'occupy' is derived from the technical Latin word 'occupo,' in the sense of 'doing business.' If the aor. infin. is right the mixture of the oratio obliqua and oratio recta (*ἐν ᾧ ἔρχομαι*) is noticeable. The tendency to itacism probably accounts for the alteration of an original *πραγματεύσασθε* into *πραγματεύσασθαι.* **ἐν ᾧ ἔρχομαι,** lit. 'while I am on my way back.'

14. **Οἱ δὲ πολῖται.** The Jews: Archelaus had massacred 3000 at his accession.

15. **ἐν τῷ ἐπανελθεῖν αὐτόν.** Tr. 'when he had returned,' cf. iii. 21. **γνοῖ,** subjunctive, a later form of *γνῷ.*

16. **προσηργάσατο,** lit. 'earned in addition.'

17. **ἐν ἐλαχίστῳ...ἐγένου,** 'because thou hast proved faithful in a very little,' cf. xvi. 10. **ἴσθι ἐξουσίαν ἔχων.** The cumbersome periphrastic imper. is an indication that Luke is translating literally from his original source. The servants receive as their reward greater responsibilities and greater spheres of labour.

20. **ὁ ἕτερος.** The third of ten can hardly be spoken of as *ὁ ἕτερος,* but he is representative of a different class to the other two, i.e. those who had failed. **ἐν σουδαρίῳ.** A Latin word, cf. Jn xx. 7. Other Latin words in the Gospel are *λεγιών* and *ἀσσάριον.* The use of Latinisms is more characteristic however of Mark than any other N.T. writer.

21. **αὐστηρός,** lit. 'rough to the taste'; so metaphorically 'hard,' 'austere.'

23. **ἐπὶ τράπεζαν,** 'into the bank.' The Greek word for a banker is *τραπεζίτης.* **σὺν τόκῳ ἄν...ἔπραξα,** 'I would have exacted it with interest.' *τόκος* is used only here: usury was regarded with dislike in the ancient world, cf. vi. 34. If the conduct of Archelaus forms the

groundwork of this parable we have one more instance of the use of a bad character to enforce a lesson, cf. xvi. 1. At this point however any reference to Archelaus naturally ceases.

24. **Ἄρατε...τὴν μνᾶν**, 'take away his pound.'

25. **εἶπαν αὐτῷ**. Either the remark of the king's attendants or more probably an interruption made by some of the crowd who had been listening to the parable.

26. **λέγω ὑμῖν**. Either the remark of the king or of Jesus Himself according to the subject assigned to **εἶπαν**. **ἀπὸ...τοῦ μὴ ἔχοντος**. An apparent paradox, but real possession depends on use: a man who makes no use of what he has to all intents and purposes might as well not have it.

27. **τοὺς ἐχθρούς**. If this verse belongs to the parable it refers to the king's punishment of his rebellious subjects; if it is a comment of Christ Himself, it is a stern enunciation of the judgment of God against those who wilfully rebel. **βασιλεῦσαι**. The present means 'to reign,' the aorist 'to come to the throne,' 'to be appointed king.'

The Triumphal Entry into Jerusalem. 29—40.

Jerusalem is now in sight and the last week of Christ's earthly life has begun. John says that Jesus arrived at Bethany six days before the Passover. He spent the sabbath quietly at Bethany and on the following day, Palm Sunday, made His royal entry into the city. Luke makes no mention of the supper in the house of Simon the leper and the anointing of our Lord's feet. The raising of Lazarus had brought the hostility of the Jewish authorities at Jerusalem to a crisis.

29. **Βηθφαγὴ καὶ Βηθανιά**. Bethphage (house of figs) occurs nowhere else in the Bible; no satisfactory explanation of the two names can be offered. It is possible that Bethphage and Bethany were names for the same place, or that Bethany was subsequently inserted as a g oss on the more unfamiliar Bethphage. Bethany was fifteen furlongs distant from Jerusalem. **τὸ ὄρος τὸ καλούμενον Ἐλαιῶν**. Ἐλαιῶν thus accented is genitive plural.

30. **πῶλον δεδεμένον**. Matthew speaks of a she-ass and a foal, probably on account of misunderstanding the prophecy of Zechariah, which is literally translated, 'riding upon an ass, even upon a colt, the son of she-asses,' ix. 9. The ass was not and is not despised in the east, cf. Judg. v. 10. From this passage arose the absurd stories about the worship of the ass both by Jew and Christian (Tac. *Hist.* v. 3, 4). **ἐφ'**

ὃν οὐδεὶς...ἐκάθισεν. It was thus consecrated to sacred use, cf. Deut. xxi. 3.

36. **ὑπεστρώννυον τὰ ἱμάτια,** i.e. to do Him honour. Matthew and Mark mention the cutting down of the palm branches and strewing them in the way. John alone mentions that the pilgrims to the Passover came forth from Jerusalem with palms in their hands to meet them.

37. **πρὸς τῇ καταβάσει.** On the brow of the hill where the road from Bethany sweeps round the Mt of Olives and brings the city full into view.

38. **Εὐλογημένος ὁ ἐρχόμενος.** Luke omits the cry 'Hosanna' (Save now) as not being intelligible to Gentile readers. In all four Gospels it is clear that Jesus, entering the holy city, is acclaimed as the Messianic king, and He accepts the homage of the people. The cries of the populace are taken from Ps. cxiii.—cxviii. : the Great Hallel which was sung at the Passover and the feast of Tabernacles. **ἐν οὐρανῷ εἰρήνη.** These words are in Luke only, cf. ii. 14.

40. **ἐὰν...σιωπήσουσιν.** The use of *ἐάν* for *εἰ* is exceptional and unclassical. The request of the Pharisees and the Lord's stern reply are recorded by Luke alone. 'The stones will cry out' is a proverbial expression, Hab. ii. 11.

The Lamentation over Jerusalem. 41—44.

This lamentation is distinct alike in language and occasion from those recorded Lk. xiii. 34; Mt. xxiii. 37. In the midst of wild exultation the Messiah stops to wail over the impending fate of the holy city as He gazes on the gold and marble of the temple.

41. **ἔκλαυσεν,** 'He wailed,' or 'sobbed aloud.' *δακρύω*, Jn xi. 35, implies silent weeping, cf. xxiii. 28.

42. **Εἰ ἔγνως.** Two explanations are possible. (1) The sentence is conditional, 'if thou hadst known,' with the apodosis suppressed. Such an aposiopesis is natural and effective in passages marked by strong emotion, cf. xiii. 9, xxii. 42. (2) *εἰ* with the aorist expresses a past unfulfilled wish, 'would that thou hadst known,' cf. Is. xlviii. 18. **νῦν δὲ ἐκρύβη,** 'but now as things are they have been hidden from thine eyes.' The subj. is *τὰ πρὸς εἰρήνην*.

43. **ὅτι ἥξουσιν ἡμέραι,** 'because days will come.' **παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακα,** 'thine enemies shall throw up a palisade around thee': *χάραξ*, Lat. vallus, lit. 'a stake' and then a palisade (vallum) con-

structed of stakes. Forty years later, when Jerusalem was besieged, the palisade was destroyed by the Jews in a sortie and Titus then constructed a wall. For the language cf. Is. xxix. 3. **συνέξουσίν σε πάντοθεν.** *συνέχω* occurs nine times in Luke. The siege was so closely maintained that thousands perished of starvation.

44. **ἐδαφιοῦσιν.** By syllepsis with *σέ* and *τὰ τέκνα*, 'level thee with the ground and dash thy children to the ground.' The verb is used in both senses, cf. Ps. cxxxvii. 9. Children here as in xiii. 34 mean inhabitants. **τῆς ἐπισκοπῆς σου**, 'thou didst not recognize the occasion of thy visitation.' *ἐπισκοπή* may imply a visitation of mercy or of punishment: here it refers back to *ἐν τῇ ἡμέρᾳ ταύτῃ*. They had not realized the truth of the song of Zacharias that in the birth of Jesus at Bethlehem, God had visited (*ἐπεσκέψατο*) His people, i. 68.

Cleansing of the Temple. 45—48.

Matthew and Mark record that Jesus returned quietly in the evening to Bethany and that on the following day He went to Jerusalem again and then cleansed the temple; it was on the same day too that He cursed the barren fig-tree. Luke connects the cleansing of the temple with the triumphal procession. Many are of opinion that the cleansing of the temple occurred only once in our Lord's ministry, and that John has placed it in its right position in the early Judaean ministry and that the Synoptists wrongly associated this event with the triumphal entry.

45. **εἰς τὸ ἱερόν**, i.e. 'into the precincts,' the court of the Gentiles. **τοὺς πωλοῦντας.** Luke's narrative is the briefest: the temple court was crowded with hucksters and money-changers who made a profitable traffic in supplying the needs of pilgrims in connection with their offerings and sacrifices. The other Gospels are more graphic in detail: 'He overthrew the tables (banks) of the money-changers and the seats of those who had doves for sale.'

46. **Καὶ ἔσται ὁ οἶκος.** The first part of the quotation is from Is. lvi. 7. **σπήλαιον λῃστῶν**, 'a den of robbers.' John in his record uses less severe language: 'Make not my house a house of merchandise,' cf. Jer. vii. 11.

47, 48. These verses introduce the final public teaching in the very heart of His enemies' stronghold when His temporary popularity with the mass of pilgrims prevented any public attack upon Him by the sanhedrin. The people hung upon His lips listening to His teaching. *ἐκκρεμάννυμι* only occurs here in N.T., cf. Latin, pendere ab ore.

The Question of John's Baptism. xx. 1—8.

1. **ἐν μιᾷ τῶν ἡμερῶν.** Luke here is very vague. Mark's account enables us to be almost certain that these events occurred on the Tuesday. On this day, sometimes called 'The great Day of Questions,' it is generally assumed that six questions in all were asked, though there is no proof beyond the existence of the narrative itself from which the inference is drawn. (1) The deputation of the sanhedrin asked about Christ's authority. (2) Christ questioned them about John the Baptist. (3) The Pharisees and Herodians asked concerning the tribute. (4) The Sadducees questioned Jesus about the woman with the seven husbands. (5) The scribe asked which was the first commandment. (6) Christ asked about the application of Ps. cx. to Himself. To these questions must be added four parables: (1) the two sons (Mt.), (2) the wicked husbandmen (Mt., Mk, Lk.), (3) the ten virgins (Mt.), and (4) the talents (Mt.).

ἐπέστησαν, 'came upon Him suddenly,' cf. ii. 38. **οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Hostility to Jesus was no longer confined to the Pharisees. The hierarchy unite with them against Him and appeal to the power of Rome.

2. **ἐν ποίᾳ ἐξουσίᾳ.** They ask Jesus of the nature and origin of His authority. They were afraid to ask Him any questions which would involve them in unpopularity with the people, cf. iv. 32.

3. **λόγον.** They claimed 'authority.' Jesus asks them first to give an account of their own position. He tests His teachers.

4. **Τὸ βάπτισμα Ἰωάνου.** He did not simply put His questioners in a dilemma. Their answer to Christ's question would lead naturally to Christ's answer to their question. John's Baptism was unto repentance in view of the close approach of the Messiah. They could not say that his baptism had divine sanction without compromising themselves. They dared not say it had not.

6. **καταλιθάσει ἡμᾶς.** The verb occurs here only, and Luke alone records their precise fear.

7. **μὴ εἰδέναι.** *ἀποκρίνομαι* is followed in classical Greek by *ὅτι*, negative *οὐ*. Their refusal to state their opinion was based not upon ignorance but fear. If they were unable to decide the question of the origin of the authority of the forerunner of the Messiah, *a fortiori* they were unable to decide as to the authority of the Messiah Himself.

The Parable of the Wicked Husbandmen. 9—19.

This parable is in effect an answer to the question of the Pharisees: it stands alone in not inculcating spiritual lessons for Christians, but is an historical retrospect of the past attitude of God's people to His messengers the prophets, and concludes with a direct intimation of Christ's own death and God's inevitable judgment, cf. Is. v.

9. **ἐφύτευσεν**. Matthew and Mark add, 'and set a hedge about it and digged a winepress and built a tower.' **ἐξέδετο**. The form *-ετο*, for the classical *-οτο*, is found several times in the compounds of *δίδωμι* in N.T. **χρόνους ἱκανούς**, 'a considerable time,' i.e. Jewish history extending over 2000 years.

10. **καιρῷ**. The prophets were sent from time to time to bring the rebellious people into touch once more with God, that He might receive the fruits of His goodness towards them. **δοῦλον**. In the three accounts the treatment meted out to the servants varies. Mark and Matthew make the husbandmen kill many of the servants as well as the son. In Luke's narrative there is a gradual climax of ill treatment culminating in the murder of the heir: *δείραντες...ἀτιμάσαντες...τραυματίσαντες*. **ἵνα ἀπὸ τοῦ καρποῦ**. A fixed amount would be paid in rent. The future *δώσουσιν* with *ἵνα* is not classical.

11. **δείραντες**, cf. xii. 47.

12. **προσέθετο πέμψαι**, lit. 'he added to send,' i.e. 'furthermore he sent,' a Hebraism, xix. 11. **ἀτιμάσαντες**. For such treatment of the prophets cf. xiii. 33, and esp. Heb. xi. 36, 37.

13. **ἴσως**, 'perhaps.' This occurs only here in N.T.: it is a detail only of the parable, but it emphasizes the free will of the Jews in the choice of good or ill treatment of the Messiah.

14. **ὁ κληρονόμος**, cf. 'his son whom he hath appointed heir of all things,' Heb. i. 2. It is important to remember that in the Bible 'heir' and 'inheritance' do not always imply the death of a former owner, but rightful ownership, so 'inheritor' of the kingdom of heaven in the church catechism means one who has a personal share, cf. the Scottish phrase, 'heritors,' for owners of property.

15. **ἐκβαλόντες**. This may or may not be an allusion to Christ's sufferings without the gate, Heb. xiii. 12. For the casting forth of the dead body cf. Jer. xxii. 19.

16. **καὶ δώσει...ἄλλοις**. The Jews will lose their privileges as the chosen race and the Gentiles will be admitted into the church. **Μὴ**

γένοιτο. Only here in the Gospels: it is exactly the opposite of 'Amen,' and signifies strong dissent.

17. **Τί οὖν ἐστὶν τὸ γεγραμμένον.** Christ quotes from the Hallel (the Psalm they had been singing in His honour) and asks them to explain the meaning of the rejected stone, Ps. cxviii. 22. **εἰς κεφαλὴν γωνίας.** In the trabeated architecture of antiquity the corner-stone of the architrave was the most important, any defect in it would be noticeable at once. In 'arcuated' architecture the keystone of the arch occupies a similar position. The difference between the long flat-roofed buildings of the ancient world and the soaring arches of Gothic architecture has often been regarded as a striking example of the difference between ancient paganism and Christianity.

18. **πεσὼν ἐπ' ἐκεῖνον τὸν λίθον.** To some Jesus was a stumbling-block in their path, 1 Cor. i. 23, 1 Pet. ii. 7. They fall and are sorely bruised in their fall. It is noticeable that the stone mentioned in the preceding verse is not now in its place at the head of the corner, but cast down lying on the ground. **λικμήσει,** 'shall winnow him.' *λικμός* is a winnowing fan. The metaphor is probably taken from the fall of the great image, which fell and broke into fragments which became like 'the chaff of the summer threshingfloors, and the wind carried them away,' Dan. ii. 35. There may be an allusion also to the method of 'stoning' explained above, iv. 29.

19. **πρὸς αὐτούς,** 'against them.'

The Tribute Money. 20—26.

Christ is confronted now with the various parties opposed to Him who are anxious above all to undermine His popularity and to discredit Him as a teacher. Bitterly opposed to one another they unite against their common foe.

20. **παρατηρήσαντες,** 'watching,' i.e. for an opportunity. **ἐγκαθέτους,** 'liers in wait,' pretending that they were scrupulous observers of all their duties towards God (*δίκαιοι*). The other Synoptists say that the Pharisees who were opposed to the Roman government, and the Herodians who were subservient to it, united to put this political test question to Jesus. His answer is at once final and unanswerable and confounds both parties. **ἐπιλάβωνται αὐτοῦ λόγου,** 'catch Him in His speech.' Both genitives are partitive and the construction is quite classical. Verbs which affect an object partially are constructed with the genitive. Matthew has *ἵνα παγιδεύσωσιν*, Mark *ἵνα ἀγρεύσωσιν*,

both metaphors from laying snares. **τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.** The difference between *ἀρχή* and *ἐξουσία* (xii. 11) cannot well be pressed here. *ἡγεμών* is used as a general term in N.T. for the emperor, a legatus, a propraetor and here a Roman procurator.

21. **οὐ λαμβάνεις πρόσωπον.** Here and in Gal. ii. 6 this phrase clearly implies undue favour, cf. Jas. ii. 1, 9. Lightfoot holds that this expression is a Hebraism meaning 'to raise or accept the face,' i.e. to receive with favour. The substantive *προσωπολημψία* occurs Jas. ii. 1, Rom. ii. 11. Others think that the use of *πρόσωπον* here and in other passages of N.T., e.g. *εἰς πρόσωπον βλέπειν*, Mt xxii. 17, *τὰ κατὰ πρόσωπον βλέπειν*, 2 Cor. x. 7, is connected with the secondary meaning of *πρόσωπον* = a mask, Lat. persona: so here 'regard externals that hide what is real.'

22. **φόρον δοῦναι**, i.e. the poll or capitation tax paid by subject peoples in the Roman Empire. Matthew and Mark have *κῆνσον*. The question is a skilful one. If Christ said 'yes' He would lose His temporary popularity, if He said 'no' they would have a ground of accusation against Him before Pilate.

23. **πανουργίαν.** Their unscrupulous craft.

24. **δηνάριον.** Probably a Roman coin with the effigy of Tiberius and his titles, TI • CAESAR • DIVI • AUG • F • AUG • Matthew calls it *τὸ νόμισμα τοῦ κήνσου*, the current or statutory coin with which the poll tax was paid. **Καίσαρος.** An admission tantamount to confession of acknowledgment of the Roman rule. The currency of Roman coin is the strongest evidence of the right of the Roman government to taxation.

25. **Τοίνυν ἀπόδοτε.** Therefore pay as is due (*ἀποδίδωμι*), Caesar's coin to Caesar, and to God all to which He has a right. It is not a question of giving tribute as a free gift, but of rendering or paying it as a righteous claim, cf. Rom. xiii. 7. **τὰ τοῦ θεοῦ.** This cannot be limited to the temple tax which was paid with the half shekel, but includes all duties towards God. Pharisees received a lesson in the first portion of our Lord's reply, Herodians in the second. The Pharisees observed a correct attitude, though reluctantly, in paying tribute, they were anxious to drive our Lord into the company of the extremists, the Zealots, and so secure a ground of accusation against Him.

The Woman with Seven Husbands. 27—40.

The question put by the Sadducees was concerned purely with a matter of speculation and doctrine and designed to discredit Christ by setting Him a problem which was practically insoluble from a human standpoint. This is the only occasion on which the Sadducees came in contact with Christ in this Gospel. The name of this party is derived from Zadok, LXX. Sadduk, but their origin is obscure. In the time of Christ their political influence was confined in the main to Jerusalem, they acquiesced in the Roman suzerainty and their motto was *quieta non movere*. The centre of their influence was in the Jewish hierarchy and the Sanhedrin. They were opposed to the Pharisees both in politics and doctrine. (1) They rejected all the oral traditions and were opposed to all changes and confined faith and practice strictly within the lines of the Pentateuch, though they accepted the other writings of the O.T. as authoritative. (2) They denied the resurrection of the dead. (3) They did not believe in the existence of angels. These three cardinal points of Sadducean doctrine all appear in the present narrative.

27. **οἱ λέγοντες ἀνάστασιν μὴ εἶναι.** The construction is difficult. (1) *οἱ λέγοντες* may agree with *τινές*, and refer only to the Sadducees then present, or (2) it may be detached from *τῶν Σαδδουκαίων* and refer to the general belief of the Sadducees. The latter is almost certainly right. *ἀνάστασις* implies not only resurrection, but the immortality of the soul.

28. **ἐάν τινος ἀδελφός.** The levirate law is stated in Deut. xxv. 5. If a man died childless his brother was expected to marry the widow, and any children born of this marriage would take the name of the first husband that his name might not be blotted out in Israel. Indirectly this bears upon the question of the resurrection, as in O.T. there is little evidence before the book of Daniel of a real belief in the resurrection, but the Hebrews cherished very strongly the belief in the continuity of life in a family from one generation to another.

31. **οὐ κατέλιπον τέκνα.** This was the main point and is placed first in importance. The levirate law had fallen into desuetude.

34. **Οἱ υἱοὶ τοῦ αἰῶνος τούτου,** 'the children of this age,' i.e. of this world looked at from the point of view of time as contrasted with *αἰὼν ἐκεῖνος*, the life beyond the grave extending into timeless eternity.

35. **οἱ δὲ καταξιωθέντες...τῆς ἀναστάσεως τῆς ἐκ νεκρῶν,** 'those who are deemed worthy of the resurrection from the dead.' Two

resurrections are distinguished in N.T. 'The dead in Christ shall rise first,' 1 Thess. iv. 16, 1 Cor. xv. 23, 24. This is *ἀνάστασις ἐκ νεκρῶν*. Then subsequently the general resurrection of the dead, cf. xiv. 14.

36. **οὐδὲ γὰρ ἀποθανεῖν.** The abolition of death naturally entails the abolition of marriage. **ἰσάγγελοι.** Almost as it were by accident Christ denies the doctrine of the Sadducees who disbelieved in angels (Acts xxiii. 8) and sweeps away the gross materialistic views of eternal bliss.

37. **καὶ Μωυσῆς ἐμήνυσεν.** Christ now replies upon the whole question of the relation of the Sadducean belief to the Pentateuch, and quotes to them words which imply a belief in a life after death. **ἐπὶ τῆς βάτου,** 'in the bush,' i.e. in that part of Scripture so called from the subject, Ex. iii., cf. 'the bow,' 2 Sam. i. 18. The gender of *βάτος* varies in N.T. In classical Greek in common with the names of plants it is always feminine.

38. **θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων,** 'I am the God of Abraham,' implies that Abraham still lives. God could not speak of Himself as the God of Abraham if Abraham had perished body and soul. 'They who die for God's sake, live unto God as Abraham, Isaac and Jacob, and all the patriarchs,' 4 Macc. xvi. 25.

39. **τινὲς τῶν γραμματέων.** Jesus had shewn to Pharisees and Sadducees alike that even the Pentateuch contained evidence of the life after death. The other Synoptists here insert a question of a scribe upon the chief commandment in the law. Luke may have omitted it here as he had already recorded a similar incident, x. 25. The very fact that each of the Synoptists puts the sentence about not venturing to ask more questions in a different place shews how the narrative has been disturbed by editorial additions. The Gospel of Mark in its original form very likely did not contain the question of the scribe.

Christ's Question about the Messiah and Denunciation of the Scribes. 41—47.

42. **ἐν Βίβλῳ Ψαλμῶν,** Ps. cx. 1. This Psalm was undoubtedly held to be Messianic. A difficulty arises in connection with its authorship as modern criticism assigns it to a very much later date long after the return from the exile. Jesus never professes in matters of history, chronology, and authorship any supernatural knowledge, and He accepted the current beliefs in these matters. Literary criticism and spiritual interpretation are quite separate matters and our Lord never concerned

Himself with the former. This does not affect the question of the limitation of His knowledge but certainly shews what was His deliberate practice. **Εἶπεν Κύριος τῷ κυρίῳ μου.** Heb. 'Jehovah said to Adonai,' i.e. the Messiah, cf. 1 Cor. xv. 27, Heb. i. 13.

44. **πῶς αὐτοῦ υἱός ἐστιν.** Jesus does not contradict the cherished Jewish belief that the Messiah would spring from David's line, but rather asserts here the great mystery of the Incarnation, the union of perfect humanity and perfect divinity foreshadowed in the ascription of the title 'Lord' by David in the psalm to his Son. Such a question as this the Pharisees and Sadducees could not understand, much less answer.

45—47. These verses mark the final denunciation of His foes by Christ. The woes against the Pharisees which Luke has already related in a similar discourse, xi. 39—52, are given at length in this connection by Matthew, ch. xxiii.

46. **περιπατεῖν ἐν στολαῖς.** Matthew has 'make broad their phylacteries,' xxiii. 5. **θελόντων.** *θέλω* implies definite delight.

47. **οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν.** This probably refers not only to cruel deprivation of poor widows, but to plundering the richer widows by pious frauds and impositions. **κρίμα.** Their judgment will be in proportion to their hypocritical professions.

The Widow's Mites. xxi. 1—4.

1. **γαζοφυλάκιον,** 'treasury.' The word is used to denote a treasure room and a treasure chest. There were thirteen chests, called Shoparoth, with trumpet-shaped mouths, which stood in the court of the women, each set apart for a specific purpose. These seem to have been known as the 'treasury,' cf. Jn viii. 20. The word is derived from *γάζα*, a Persian word for treasure, and *φυλάσσω*. For a treasure chest in the temple court see 2 Kings xii. 9: it is quite possible that such a chest is here referred to. **τοὺς βάλλοντας.** Mark mentions that the coins were of copper: so that the sums given by the rich men did not amount to much.

2. **λεπτὰ δύο.** This was the smallest offering permissible. Mark adds '*ὅ ἐστιν κοδράντης.*'

4. **ἐκ τοῦ ὑστερήματος,** 'out of her deficiency,' as contrasted with 'the superabundance' of the rich men. The widow had given all her means of living at the time. The methods and duty of almsgiving are dealt with fully by Paul, 2 Cor. viii. and ix. The main point here drawn out by Christ is that true almsgiving entails self-sacrifice.

Predictions of the Last Days. 5—38.

During the last days of Christ's life upon earth He gave utterance to solemn predictions concerned with (1) His own death and resurrection. (2) The siege and destruction of Jerusalem. (3) The coming of the Comforter, as recorded by John. (4) The end of the world and the last judgment. The prophecies affecting the destruction of the temple at Jerusalem and the end of the world are so closely connected with one another that it is very hard to disentangle them. In Matthew's account the blending is complete but as Luke follows Mark faithfully the confusion is not so great. Without a doubt also the discourses of this last week left upon the disciples' minds the impression that the second coming of Christ would take place in their lifetime, cf. 1 Thess. iv. 14, 1 Cor. xv. 51, etc. We must rest content with a statement of the facts as they are found in N.T. This much seems almost certain, that these apocalyptic utterances of Christ reflect the thoughts and are couched in the language of the Messianic ideas current amongst the Jews of His time.

5. **περὶ τοῦ ἱεροῦ**. The incident just related might easily suggest the question about the temple. **λίθοις καλοῖς**. Some of the marble columns of the portico were 40 cubits high, and the temple was enriched by splendid offerings (*ἀναθήματα*), such as the golden lion presented by Herod the Great.

6. **Ταῦτα ἃ θεωρεῖτε**, 'as regards these things which ye see.' *ταῦτα* is better taken as an accus. **ἐλεύσονται ἡμέραι**, 'days will come.' **οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ**. The Jewish expectation of the splendour of the Messianic kingdom with Jerusalem and the temple as its centre was in strange contrast with this.

7. Matthew and Mark state that this question was addressed to Christ as He was sitting on the Mount of Olives with the temple full in view. Mark says that it was asked by Peter and James and John and Andrew. The question is twofold. (1) When will the destruction of the temple take place? (2) What will be the sign of the coming of Christ at the end of the world? (Mt. xxiv. 3). Jesus does not answer the first question directly and His reply clearly applies in some particulars to the destruction of the city and in others to the end of the world: but some details might equally well apply to both.

8. **μὴ πλανηθῆτε**. Even the elect may 'wander' from the truth. **ἐπὶ τῷ ὀνόματί μου**. None of the Jewish insurrectionary leaders

between the death of Christ and the destruction of Jerusalem claimed to be the Messiah.

9. **πολέμους καὶ ἀκαταστασίας.** Tacitus says of the period of the Jewish war culminating in the fall of Jerusalem, 'that it was rich in calamities, horrible with battles, rent with seditions, savage even in peace itself,' Tac. *Hist.* I. 12. For *ἀκαταστασίαι*, 'disturbances, upheavals,' cf. 2 Cor. vi. 5, xii. 20. **μὴ πτοηθῆτε,** 'be not scared' or 'excited,' a great many things will precede the final end. Matthew and Mark have *θροεῖσθε*, cf. 2 Thess. ii. 2.

10. **Ἐγερθήσεται ἔθνος ἐπ' ἔθνος,** cf. Is. xix. 2. **λοιμοὶ καὶ λιμοί,** 'pestilence and famine,' cf. Acts xi. 28. Pestilence broke out in the city during the siege.

12. **ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας.** The Acts of the Apostles affords abundant illustrations of imprisonment and persecution, v. 25, viii. 3, xii. 4, etc. vss. 12—19 occur in a different connection in Matthew, in the charge to the twelve, x. 17—21.

13. **ἀποβήσεται.** The subject is 'sufferings' understood from the last sentence, the verb expresses the results. 'The result will be that your sufferings will be a testimony unto you,' i.e. of the truth of the Gospel and of Christ's words just uttered.

14. **μὴ προμελετᾶν,** i.e. 'not to practise beforehand your speech in defence.' Mark has *μὴ προμεριμνᾶτε*, cf. xii. 11.

15. **στόμα καὶ σοφίαν.** God will give them power of speech and wisdom of utterance. *ἀντειπεῖν* refers to *στόμα*, *ἀντιστῆναι* to *σοφία*.

16. **καὶ ὑπὸ γονέων,** 'even (*καί*) by parents,' cf. xii. 52, Mt. x. 17—21.

17. **ἔσεσθε μισούμενοι.** Tacitus speaks of Christianity as mala venefica exitialis superstitio, *Ann.* XV. 44. **θανατώσουσιν.** James, Peter, and Andrew all suffered martyrdom.

18. **καὶ θρὶξ...ἀπόληται.** This proverbial expression is peculiar to Luke. It cannot refer to security from physical suffering and death, but to eternal salvation.

19. **ἐν τῇ ὑπομονῇ ὑμῶν,** 'in your endurance,' i.e. of suffering and death without surrender. **κτήσεσθε.** The future has better authority than the aor. imper. 'Ye shall win your souls' or better, 'lives,' i.e. eternal salvation. In any case the translation 'possess,' A.V., is wrong: *κτάομαι* means to 'acquire.'

20. **κυκλουμένην.** Present, 'being encompassed.' Luke makes the prophecy direct. Matthew and Mark quote from Daniel, xi. 31, 'the abomination of desolation,' *τὸ βδέλυγμα τῆς ἐρημώσεως. ἐρήμωσις*

however in the next line shews that Luke was familiar with the passage.

21. **εἰς τὰ ὄρη.** Eusebius tells us that the Christians in Jerusalem 'in accordance with a certain oracle' fled to Pella, a city of Peraea, after the commencement of the siege. **ἐν ταῖς χώραις,** 'in the estates,' i.e. in the country. The plural of *χώρα* means 'landed properties.'

22. **ἡμέραι ἐκδικήσεως,** cf. xviii. 7, and Rom. xii. 19. Similar prophecies are found in O.T., Hos. ix. 7, Dan. ix. 26, 27.

23. **οὐαί.** An expression of pity, not of condemnation. **ἀνάγκη... ἐπὶ τῆς γῆς.** Here equivalent to *θλῖψις* in Matthew and Mark, 'distress.' The land is obviously not the whole earth, but the land of the Jews, as is clear from the words which follow. **ὀργὴ τῷ λαῷ τούτῳ.** Cf. 1 Thess. ii. 16.

24. **στόματι μαχαίρης,** 'the edge of the sword.' The phrase is common in LXX., Gen. xxxiv. 26; Jos. x. 28; cf. Heb. xi. 34. The Ionic form *μαχαίρης* is noticeable. This metaphorical usage of *στόμα* is also classical. The predictions of this verse are recorded only by Luke. Josephus gives the number of Jews who perished in the siege as 1,100,000, but this is obviously exaggerated. **αἰχμαλωτισθήσονται.** This word is confined to Paul and Luke. Josephus again gives a very large number, 97,000. **ἔσται πατουμένη.** The analytical future implies permanence and certainty: Romans, Saracens, Mussulmans, Turks, have all 'trodden down' Jerusalem in turn. The compound verb *καταπατεῖν* in this sense is found in LXX. in reference to the holy city, Zech. xii. 3; Is. lxiii. 18; Ps. lxxix. 1. **καιροὶ ἐθνῶν.** The divine judgments upon Israel clearly have a limit, which is expressed by the fulfilment of the opportunities of the Gentiles. Each *ἔθνος* in turn will utilize its *καιρός* as the chosen instrument of God in executing the judgment of God, Rom. xi. 25.

Signs of the Second Advent. 25—28.

25. **ἐν ἡλίῳ...,** 'in sun and moon and stars': A.V. wrongly inserted the article. The language is that of the prophets of the O.T., cf. esp. Is. xiii. 10; Joel ii. 10. It is impossible to determine how far a literal or purely figurative meaning should be attached to these words. **συνοχή,** 'distress,' 'anguish.' The noun occurs only here and in 2 Cor. ii. 4. The verb is a favourite word both of Luke and Paul. **ἐν ἀπορίᾳ ἤχοῦς θαλάσσης.** The first genitive is objective, the second subjective: 'in perplexity at the roar of the sea.' For the language cf. Ps. lxv. 7.

26. **ἀποψυχόντων.** ἀποψύχω has two meanings in cl. Gk, 'to swoon or faint,' or 'to expire': the former is the obvious meaning in the present passage. The word occurs nowhere else in N.T. **αἱ γὰρ δυνάμεις τῶν οὐρανῶν,** 'the powers of the heavens,' i.e. the stars and other heavenly bodies.

27. **ἐρχόμενον ἐν νεφέλῃ,** cf. the apocalyptic vision of Daniel, Dan. vii. 13. Though the coming of the Son of Man may be recognized as metaphorically fulfilled in great crises in the history of the world, all these predictions look forward to a final coming, cf. ix. 26, 1 Thess. iv. 16; 2 Thess. i. 7, ii. 8: Rev. i. 7, iii. 11, etc.

28. **ἀνακύψατε,** 'lift up your heads.' **ἡ ἀπολύτρωσις,** 'your release from bondage.' The emphasis is more upon the idea of deliverance than of redemption by the sacrifice of Christ, cf. Rom. viii. 23.

The Parable of the Fig-Tree. 29—33.

29. **πάντα τὰ δένδρα.** Added only by Luke.

30. **ὅταν προβάλωσιν.** The verb is used here either absolutely or φύλλα must be understood: the other accounts have 'when her branch is tender and she putteth forth leaves.' **ἀφ' ἑαυτῶν γινώσκετε,** 'you recognize for yourselves.' The third personal reflexive is used for the first or second person where no doubt exists. **θέρος,** 'summer.' ἅπ. λεγ. in N.T.

32. **ἡ γενεὰ αὕτη,** 'this generation,' i.e. of Jews now living. The reference is to the destruction of Jerusalem forty years later.

33. **ὁ οὐρανὸς καὶ ἡ γῆ,** i.e. the material universe, 2 Pet. iii. 10; Is. li. 6; Rev. xxi. 1. **οὐ μὴ παρελεύσονται.** The more usual construction in N.T. with *οὐ μή* is the aor. subjunctive, but there is no distinction in meaning.

Need of Vigilance. 34—36.

The language of the three records of Christ's warnings differs materially in the three Gospels.

34. **κρεπάλῃ.** Lat. crapula: the headache which follows upon a drunken debauch. **μέθῃ,** 'drunkenness,' coupled with κῶμος ('revelling') by Paul, Rom. xiii. 13. **μερίμναις βιωτικαῖς.** The anxieties of ordinary daily life, cf. Mt. xiii. 22. **ἐπιστῇ,** ii. 38, xx. 1. The verb is used 18 times by Luke and thrice by Paul. **ὡς παγίς,** 'as a snare.' To be taken closely with *ἡ ἡμέρα ἐκείνη.* For the metaphor of the snare

cf. Is. xxiv. 17; Rom. xi. 9; but in this connection the more usual metaphor is 'as a thief,' 1 Thess. v. 2.

35. **ἐπὶ...τοὺς καθημένους.** The whole phrase is Hebraistic. 'Sitting upon the face of the earth' may imply sitting careless and at ease, as at the time of the flood, cf. also Jer. xxv. 29.

36. **ἀγρυπνεῖτε**, cf. xviii. 1 and Eph. vi. 18. **ἄγρυπνος**, lit. 'hunting after sleep,' was confused with **ἄυπνος**, 'sleepless,' and in later Greek the words are used as synonymous. **ἐν παντὶ καιρῷ.** Best taken closely with **δεόμενοι**, 'praying on every occasion.' **κατισχύσητε**, 'that ye may have strength.' **κατά** intensifies **ἰσχύω**: the reading **καταξιωθῆτε** is of inferior authority. **σταθῆναι**, 'to stand, keep your place,' cf. Rev. vi. 17. At this point Matthew adds the parables of the ten virgins and of the ten talents, Mt. xxv. 1—30.

The Last Days of Christ's Ministry. 37, 38.

37. **Ἦν**, either with **διδάσκων** or **ἐν τῷ ἱερῷ.** **τὰς ἡμέρας**, i.e. during the days, cf. xix. 47. This remark applies retrospectively to the previous days of Holy week. It is very difficult to assign events to each successive day until the Thursday when Jesus went to Jerusalem for the last supper. **τὰς δὲ νύκτας**, 'but during the nights.' Cf. xxii. 39, 'He went according to His custom to the mount of Olives.' **ηὐλίζετο.** Properly, 'bivouacked,' the regular word for sleeping in the open air.

38. **ὤρθριζεν**, 'came to Him early.' The verb occurs here only in N.T., but twice in LXX. with **αὐλίζομαι**, Judg. xix. 9; Cant. vii. 11, 12.

The Passion and the Resurrection. xxii.—xxiv.

The Last Supper. 1—38.

Luke has nothing in common with Matthew beyond what is found in Mark. Both give additional details. The chief points peculiar to Luke occur in vss. 8, 15, 24, 28—30, 35—38.

1. **ἡ ἑορτὴ τῶν ἀζύμων.** It is clear from Ex. xxiii. 15 that the feast of unleavened bread was distinct from the Passover. The Passover was held on the 14th of Nisan and the feast of unleavened bread lasted from the 15th to the 21st. But the intimate association of the two festivals had led to their being spoken of and treated as one. Luke, writing for Gentiles, adds the explanation, 'which is called the Passover.'

2. **ἐζήτουν.** Matthew records that the chief priests and elders met

in the house of Caiaphas and resolved (1) to take Jesus by stealth, (2) to put Him to death, (3) but not during the feast for fear of a popular uproar. **τὸ πῶς.** The use of the article with a sentence to mark a quotation is common in Luke, cf. i. 62, inf. 4. **ἀνέλωσιν,** 'remove by slaying.' *ἀναιρῶ* is used twenty times by Luke in the Gospel and the Acts.

3. **Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν,** cf. Jn xiii. 2. The motive of Judas has been commonly attributed solely to avarice. John records that he had expostulated at the waste of ointment when Mary anointed the feet of Jesus, Jn xii. 4, 6. But it is at least possible that Judas shared the Messianic hopes of his countrymen and, through grave disappointment at the turn of events, sought to deliver Him to the sanhedrin in the hope that thereby Jesus would be compelled to declare Himself and display His power. **Ἰσκαριώτην.** See note vi. 16. He was not a Galilean. Mark correctly has *Ἰσκαριώθ,* 'the man of Karioth.' *Ἰσκαριώτης* has both the Hebrew prefix and the Greek suffix. **ὄντα.** The participle implies more than mere description. Satan entered into Judas in spite of his being of the twelve.

4. **στρατηγοῖς.** Mentioned only by Mark, cf. vs. 52. They were the captains of the corps of Levites who kept guard in the precincts of the temple. The chief captain was called *ὁ στρατηγὸς τοῦ ἱεροῦ,* Acts iv. 1. Some editors bracket *στρατηγοῖς* as there is no indication of the existence of more than one captain of the Levitical guard.

5. **συνέθεντο,** 'agreed.' Matthew says that 'they weighed' (*ἔστησαν*) thirty shekels. The smallness of the sum, about £3. 16*s.*, seems to shew that the sanhedrin felt quite certain of effecting the capture of Jesus.

6. **ἄτερ ὄχλου.** *ὄχλος* can mean either 'a crowd' or 'tumult.' *ἄτερ* occurs only here in N.T.

7. **Ἦλθεν ἡ ἡμέρα τῶν ἀζύμων.** From the Synoptists it is natural to infer that Jesus celebrated the last supper on the evening of the 14th of Nisan and was crucified on the 15th. John clearly states that Jesus actually died on the 14th, 'they entered not into the palace that they might not be defiled but might eat the Passover,' xviii. 28; cf. also xiii. 1, 29, xix. 14. There is no dispute about the day of the week, which is universally acknowledged to be Friday, but about the day of the month. If Thursday were the 13th, the 14th would begin after sunset on Thursday and close at sunset on Friday. Within these 24 hours the last supper, the arrest, the trial, and crucifixion took place: and at the time when Jesus was suffering upon the cross the Paschal lambs were being slain ready for the Paschal meal after sunset on the 14th. This is

in agreement with John's narrative, and the absence of the mention of any Paschal lamb at the last supper bears out the generally accepted view that the last supper, while it was anticipatory of the Passover and Paschal in character, was not the actual Jewish Passover, but as all the details of the last supper were drawn from the ritual of the Passover the Synoptists can rightly designate it by that title. **ἔδει θύεσθαι.** The law required that the lambs should be killed in the court of the priests on the afternoon of the 14th of Nisan: if this were Friday the death of Jesus was coincident with the slaying of the lambs.

8. **Πέτρον καὶ Ἰωάνην.** The names are mentioned only by Luke.

10. **ἄνθρωπος.** It was the eastern custom for women and slaves to carry water.

11. **ἐρεῖτε.** Future for imperative. **τῷ οἰκοδεσπότῃ τῆς οἰκίας.** A pleonasm, cf. Acts vii. 49. The man was known to Jesus and may have been to some extent a disciple. **τὸ κατάλυμα**, sup. ii. 7, 'the guest-chamber,' not necessarily identical with *ἀνάγαιον*, 'an upper room.' Pilgrims from various parts relied upon the generosity of the inhabitants of Jerusalem for the loan of rooms in which to eat the Passover. **τὸ πάσχα.** By this is meant the bread and wine. The whole significance of the meal is heightened by the absence of the chief symbol of the old Passover, as Jesus was Himself the lamb and was inaugurating a new covenant with new symbols of a new sacrifice which would be completed on the morrow. Paul is in agreement with this, 1 Cor. v. 7, 'Christ our Passover was sacrificed.'

12. **ἐστρωμένον.** Furnished with divans and cushions after the Roman fashion.

14—23. In the narrative of the last supper Matthew and Mark are in close agreement. Luke is independent, but his account is very similar to the account of Paul, 1 Cor. xi. 23—25.

14. **ἡ ὥρα.** No definite time can be fixed. The other Synoptists say 'when evening was come.' **ἀνέπεσεν.** Equivalent to the more usual *ἀνέκειτο*, 'he reclined.' The great mediaeval pictures of the last supper, of which that by Leonardo da Vinci is one of the best known, do not depict the customs of the time of Christ.

15. **Ἐπιθυμίᾳ ἐπεθύμησα.** The combination of verb and substantive emphasizes the intensity of the desire. The idiom is found in Latin, 'occisione occido.' **τοῦτο τὸ πάσχα.** Either (1) 'this Passover,' i.e. with its fresh significance; or (2) 'this year's Passover,' i.e. 'I have desired to eat this year's Passover, but I cannot as my desire will be frustrated by my death,' in this case Luke supports John.

16. **ἕως ὅτου.** Until, by the sacrifice of the cross, the new kingdom has been inaugurated.

17. **δεξάμενος ποτήριον.** In the ritual of the Jewish Passover (1) the president asked a blessing and drank and passed the first cup, (2) the first part of the Hallel, Pss. cxiii. and cxiv., was sung, (3) the bitter herbs, the cakes of unleavened bread, and the dish of raisins and vinegar (charosheth), were then partaken of, the president dipping pieces of unleavened bread in the charosheth and distributing them to those present, (4) a second cup was passed round and the president explained the significance of the feast, (5) after the eating of the lamb came a thanksgiving and the drinking of the third cup, (6) the singing of the second part of the Hallel, Pss. cxv.—cxviii., followed by the fourth cup. **ποτήριον.** If the text is sound it is best to regard the first cup mentioned as one of the cups of the Passover and not connected with the institution of the Eucharist, but if 19 *b* and 20 are spurious and interpolated here from Paul's account, 1 Cor. xi. 23—25, then there is a remarkable inversion in the order of the institution. There is some evidence that the liturgical use of the Holy Communion varied in the early church in the administration of the wine before the bread. The latter explanation alone gets rid of the difficulties and is to be adopted.

18. **ἀπὸ τοῦ νῦν.** This does not necessarily imply that Jesus did not Himself drink of the cup. The narrative rather shews that Jesus meant that He would never more partake of the bread and wine under the old conditions. Vss. 18 and 20 cannot be harmonized and it is best to suppose that the latter is interpolated. **τοῦ γενήματος τῆς ἀμπέλου.** There may be a reference in these words to the Jewish benediction of the first cup, 'Blessed be thou, O Lord our God, the King of the world, Who hast created the fruit of the vine.'

19. **εὐχαριστήσας.** Matthew and Mark have *εὐλογήσας*. **Τοῦτό ἐστιν τὸ σῶμά μου.** Luke adds, 'which is being given on your behalf.' These words, which are common to all four accounts, if they are not an interpolation, as is strongly held, in Luke's narrative, or if taken in conjunction with the words which follow, as recorded by Luke and Paul, 'this do in remembrance of me,' contain two distinct but connected ideas. 'This is my body' implies Christ's presence in the sacrament; 'in remembrance of me' no less emphasizes His absence. Hence the words of institution are in themselves a strong condemnation of Zwinglianism on the one hand, which confines the presence of Christ to the heart of the recipient, and of transubstantiation on the other, which

asserts the actual miracle of the bodily presence. **Τοῦτο ποιεῖτε.** The sacrificial meaning attached to *ποιεῖν* by some commentators is supported neither by the usage of the word itself nor by the doctrine of the sacrifice of Christ 'once for all' set forth in N.T., cf. Heb. vii. 28, ix. 26. *τοῦτο ποιεῖτε* can only mean 'do this,' i.e. this act of breaking the bread. **εἰς τὴν ἐμὴν ἀνάμνησιν.** *ἀνάμνησις* has two meanings which are applicable to the holy Eucharist. (1) Remembrance, a calling to mind: as the Passover recalled to the mind of those partaking of it the release from bondage in Egypt so the holy Eucharist recalls to the minds of communicants the redemption of the world from sin. (2) A commemoration of the sacrifice of the death of Christ, cf. 1 Cor. xi. 26.

20. **μετὰ τὸ δειπνῆσαι.** See note above on *τὸ ποτήριον.* **ἡ καινὴ διαθήκη,** 'the new covenant in my blood.' The shedding of blood marked the ratification of a covenant. The covenant is new inasmuch as it is not merely an ordinance with outward symbols but involves a spiritual communion with Christ. The Eucharist is a covenant not between two equal contracting parties (*συνθήκη*) but a dispensation (*διαθήκη*) in which God promises of His free grace to bestow certain gifts if man fulfils certain conditions.

21. **ἡ χεὶρ τοῦ παραδιδόντος με.** Luke places the prediction of the betrayal by Judas after the institution of the Eucharist, the other Synoptists before. Jn xiii. 21—27 gives fuller details of the incident in which he himself took part, but he gives no account of the institution of the Eucharist. If Luke's order is right, Judas had partaken of the Eucharist, and affords a terrible example of the warning of Paul to the unworthy communicant, 1 Cor. xi. 29. The expression, 'the hand...,' means no more than that Judas was partaking of the same meal with Jesus.

22. **κατὰ τὸ ὡρισμένον,** cf. Acts ii. 23.

23. **συνζητεῖν πρὸς ἑαυτούς.** The disciples had no suspicion until this moment of the existence of a traitor in their midst.

24. **Ἐγένετο δέ.** Disputes amongst the disciples are referred to by all the evangelists. Luke has already recorded a similar incident, ix. 46; Mt. xviii. 1—5; Mk ix. 33—37; cf. also Mt. xx. 24—28; Mk x. 41—45. It is quite possible that such a dispute arose on this occasion about priority of place at the last supper, and that the incident is here narrated slightly out of chronological order. The washing of the disciples' feet, Jn xiii. 4—16, may have followed upon such a dispute as a practical rebuke to the contentious spirit. **φιλονεικία.** Here only in N.T., 'ambitious contention.' After the Resurrection

there is no trace of any survival of this spirit. **μείζων.** Not the greatest, but 'superior,' 'prominent.'

25. **εὐεργέται καλοῦνται.** One of the Ptolemies was given the perpetual complimentary title of Euergetes. There may be a delicate irony in the reference here; the disciples would realize the hollowness of the titles in such cases.

26. **ὁ μείζων.** The article emphasizes the reality of the superiority. **ὁ νεώτερος,** 'the younger,' to whom menial duties fell. Those who are most truly great recognize the obligation of service—*noblesse oblige*.

27. **ἐν μέσῳ ὑμῶν.** The whole life of Christ was one of service, of which the washing of the disciples' feet afforded a specific instance.

28. **οἱ διαμεμενηκότες.** Here is the true title to greatness. The unswerving loyalty of the disciples is emphasized by the preposition and the perfect participle. **ἐν τοῖς πειρασμοῖς μου,** 'in my trials,' which had beset Him throughout His ministry.

29. **διατίθεμαι,** 'ordain,' 'appoint.' The meaning 'assign by bequest' is not in point here. **βασιλείαν.** The absence of the article points rather to 'sovereignty,' 'dominion,' than to 'kingdom.'

30. **ἵνα ἔσθητε.** They had shared the trials and should share the joys if they continued faithful. Judas Iscariot forfeited his share in the promise. For the idea of a banquet representing the joys of the future life cf. sup. xiii. 29, xiv. 15. **κρίνοντες,** cf. 1 Cor. vi. 2; Rev. xx. 4.

31. **Σίμων Σίμων.** These words of Jesus to Peter are recorded only by Luke. The repetition of the name adds tenderness and solemnity to the occasion, cf. Acts ix. 4. Matthew and Mark, whose narratives agree closely, place this incident on the way to Gethsemane. John (xiii. 36—38) records the question of Peter, 'Lord, whither goest thou?' and our Lord's reply. All four evangelists record the actual prediction of the denial in almost identical language. **ἐξητήσατο ὑμᾶς,** 'procured your being surrendered to him.' *ὑμᾶς*, not only Peter but all the apostles were subjected to the trial of being 'sifted.'

32. **ἐδεήθην,** 'I prayed.' The time of the prayer synchronized with the demand of Satan. **ἐκλίπῃ.** The verb and the tense imply 'fail utterly once and for all.' **σύ ποτε ἐπιστρέψας στήρισον.** *ποτέ* closely with *ἐπιστρέψας*, 'when once thou hast turned stablish thy brethren.' *ἐπιστρέψας* does not imply 'conversion' but recovery from failure, cf. Jn xxi. 4—17.

33. **μετὰ σοῦ ἕτοιμός εἰμι.** The order is emphatic, 'with Thee am I ready.'

34. **Πέτρε.** Only on this occasion, as far as is recorded, did Jesus

address Simon by this name. **σήμερον ἀλέκτωρ.** The day had already begun. The time referred to is the third watch of the night, *ἀλεκτοροφωνία*. Mark records that Peter vehemently protested his willingness to die with Christ and his confidence that he would never deny Him.

35—38. These verses are peculiar to this Gospel. The command to buy swords is not to be taken literally as an injunction to the disciples to defend their Master against attack, but as a solemn warning of the dangers and deadly enmity they would have to encounter if they were faithful to their Master.

35. **Ὅτε ἀπέστειλα.** See ix. 3, x. 4.

36. **ὁ μὴ ἔχων.** Either to be taken absolutely: (1) the poor man, or (2) by supplying *βαλλάντιον*, 'he that hath no purse.' Even a cloak is less indispensable than a sword.

37. **ἐν ἐμοί,** 'in my case,' with the implication that the disciples would meet with similar treatment as their Master. **μετὰ ἀνόμων ἐλογίσθη.** These words are a quotation from the prophecy of the suffering servant of Jehovah, Is. liii. 12. **τὸ περὶ ἐμοῦ,** cf. xxiv. 19—27. The phrase is not confined to the prophecies concerning Christ but covers the whole work of His life. **τέλος ἔχει,** cf. *τετέλεσται*, Jn xix. 30.

38. **μάχαιραι...δύο.** Two swords, not two sacrificial knives. In later Greek *μάχαιρα* was the knife worn by a cook in his belt. The disciples misunderstood our Lord's meaning as on the occasion of the dispute about the leaven of the Pharisees, Mk viii. 17. **Ἱκανόν ἐστιν.** Jesus does not mean that two swords are enough, but that they have misunderstood Him and that the incident is closed. It is a formula for dismissing a subject.

39—46. The Agony in the Garden.

The Synoptists omit nearly the whole of the last discourses of our Lord, Jn xiv.—xvii.; and in the narrative of the agony, while we owe to Luke a few peculiar details, Matthew and Mark give much longer accounts, which agree almost verbally.

39. **κατὰ τὸ ἔθος,** cf. Jn xviii. 2. **εἰς τὸ Ὄρος τῶν Ἐλαιῶν.** The way led down the valley over the brook Kidron and up the green slope of the mount of Olives to the garden of Gethsemane (the oil press), which Luke designates by *ὁ τόπος*. The traditional site has been questioned by various authorities.

40. **Προσεύχεσθε.** The command was given to the eleven, before He withdrew with the chosen three.

41. **ἀπεσπάσθη**, literally 'He was torn away.' Words tended to weaken in meaning in Hellenistic Greek, and *ἀπεσπάσθη* means possibly no more than 'He withdrew.' There may be an allusion to very strong emotion, 'He tore himself away.' **θεὶς τὰ γόνατα.** Standing was the usual attitude of prayer. The early Christians knelt, probably in imitation of the example of Jesus. Customs still vary, and to pray standing is the practice in the University services at Oxford and Cambridge.

42. **τοῦτο τὸ ποτήριον.** The metaphor of the cup of good fortune, or of iniquity and suffering, is common alike to O.T. and N.T., but it is especially used of Christ's sufferings.

43. **ὤφθη δὲ αὐτῷ ἄγγελος.** A great temptation accompanied by the ministration of angels marked the opening and close of our Lord's ministry, cf. iv. 1. The best MSS. omit vss. 43 and 44, but though they may not have been in the original text of Luke yet they could not have been the invention of copyists and must have their origin in sound tradition.

44. **ἐν ἀγωνίᾳ.** This word used only here in N.T. has been associated for all time with this incident, and has so passed into our language. Our Lord passed through a 'struggle' of anguish and sorrow. Matthew and Mark describe His emotion by the strong words *ἀδημονεῖν* and *ἐκθαμβεῖσθαι*. His soul was oppressed by the weight of the burden of the world's sin and sorrow. **ὡσεὶ θρόμβοι αἵματος.** These words are bracketed by W. and H. and are probably a western addition; in any case Luke, who was a physician, does not state that actual drops of blood fell to the ground, but 'as it were drops of blood.' The words are chosen as figuratively heightening the agony of Jesus.

45. **ἀπὸ τῆς λύπης.** Luke apologizes for the sleep of the disciples overcome 'by sorrow.'

46. **προσεύχεσθε.** Luke omits all mention of the second and third return of Jesus to the disciples. **ἵνα μή**, 'that ye enter not.'

The Traitor's Kiss and the Arrest. 47—53.

47. **ὄχλος.** Composed of the temple guard under its captain and some Roman soldiers. The effect of the calm presence of Jesus upon them is graphically depicted by John. **φιλῆσαι.** Matthew and Mark give the words of Judas 'Rabbi hail,' and add that he kissed Him fervently (*κατεφίλησεν*).

48. **φιλήματι.** Note the emphatic order, 'with a kiss betrayest thou.'

49. **Κύριε, εἰ πατάξομεν.** *εἰ* is used in Hellenistic Greek to introduce a direct question, and in N.T. especially by Luke. The usage probably is an extension of the classical use of *εἰ* in indirect questions. **μαχαίρῃ.** The mention of a sword is additional evidence that the Passover had not begun as it was illegal to carry a sword on a feast day.

50. **εἷς.** John gives the names both of Peter and Malchus. He wrote a long time after the event, when no danger to Peter could have arisen. The early sources of the Synoptists gave no names. **τὸ οὖς αὐτοῦ τὸ δεξιόν.** Matthew records our Lord's rebuke, and adds 'they that take the sword shall perish by the sword.' On this saying the Christian sanction of capital punishment is based.

51. **Ἐᾶτε ἕως τούτου.** Three meanings of this obscure phrase are possible. (1) If addressed to the disciples it means, 'Let my captors proceed thus far.' (2) If addressed to the captains on behalf of the disciples, 'Excuse thus much violence.' (3) If addressed to the captors on behalf of the wounded man, 'Grant me thus much liberty,' i.e. to heal him. **ἰάσατο.** The only surgical miracle recorded, and only by Luke.

52. **στρατηγούς,** xxii. 4. **ἐπὶ λῃστήν,** 'is it against a robber?'

53. **αὕτη ἐστὶν ὑμῶν ἡ ὥρα.** There was no need for all the secrecy and the midnight attack. This was their appointed hour foreknown to God, and the authority of the power of darkness was not independent of God's will. Luke makes no mention of the flight of the young man (Mk xiv. 51) who is thought to have been Mark himself, and in the copy of Mark accessible to Luke there was possibly no mention of it.

The Jewish Trial. 54—71.

The narrative can be pieced together from the four evangelists. Jesus was first led before Annas (Jn xviii. 13), who questioned Him of His disciples and His doctrine, and afterwards before Caiaphas. Both these examinations had no legal validity as the sanhedrin could not meet at night. From Matthew and Mark we learn that the object of the examination before Caiaphas was to procure definite evidence against Jesus which would secure His condemnation by the sanhedrin and afterwards by the Roman governor. Accusations of blasphemy were brought against Him, but the false evidence did not agree. Caiaphas, in despair of proof, tried to make Jesus His own accuser by

urging Him to admit His claim to be the Messiah. At dawn the third and only legal and formal trial took place before the whole sanhedrin, and Jesus was condemned on the charge of blasphemy, which was punishable with death, though under the Roman government the Jews had no power to inflict it. Of the two informal trials Luke gives no details: he relates that Jesus was led to the high priest's house and there mocked and insulted by His captors and denied by Peter, and in the early morning brought before the sanhedrin. All four evangelists relate the three denials of Peter, though there are striking differences in details. It is not certain whether Peter's denials took place while Jesus was being examined before Annas or Caiaphas, and upon this point Luke gives no evidence. The probability is that the first took place during the examination before Annas, the second and third during the examination (*ἀνάκρισις*) before Caiaphas. After the examination was over Jesus turned and looked on Peter.

Peter's Denials. 54—62.

54. **εἰς τὴν οἰκίαν τοῦ ἀρχιερέως.** The old Jewish law that the high priest held office for life had long fallen into desuetude. Caiaphas actually held the office at the time of our Lord's trial, but great respect was paid to the judgment of his father-in-law, Annas, the most influential of the ex-high priests. It is impossible to discover the site or structure of the high priest's house; probably Annas and Caiaphas lived in different quarters of the same palace. **ἠκολούθει μακρόθεν.** Peter was admitted by the portress into the court through the influence of John, who was known in the household, Jn xviii. 15, 16.

55. **περιαψάντων.** For *ἅπτω* = 'kindle' see sup. viii. 16.

56. **παιδίσκη.** All four accounts here agree. The portress opened the attack on Peter after scrutinizing (*ἀτενίσασα*) his appearance. **Καὶ οὗτος.** *καί* seems to imply that John's connection with Jesus aroused neither question nor opposition.

58. **καὶ μετὰ βραχὺ ἕτερος.** Matthew and Mark say that Peter went into the forecourt probably to escape as soon as the door was opened. The narratives disagree in the renewal of the attack: Matthew, 'another maid'; Mark, 'the maid'; Luke, 'another (man)'; John, 'surely, they said.' Luke and John say that the second question was addressed to Peter, Matthew and Mark to the bystanders.

59. **ἄλλος τις.** John says that he was a kinsman of Malchus and one of the high priest's servants who had recognized Peter, having

seen him in the garden. **Γαλιλαῖος.** The peculiarities of the pronunciation of the gutturals betrayed the Galilean, Mt. xxvi. 73.

60. **οὐκ οἶδα.** Luke, with characteristic gentleness towards the twelve, omits the cursing and swearing mentioned by the other Synoptists. **ἀλέκτωρ,** 'a cock.' Mark says it crew a second time.

61. **στραφείς.** Peter was in the court and Jesus could see him from the chamber in which He was being examined. John relates that between the first and second denials Annas had sent Him to Caiaphas.

The First Derision. 63—65.

63. **οἱ συνέχοντες αὐτόν,** i.e. the Levitical police. **δέροντες.** Four words are used by the evangelists to describe the cruel insults to Jesus. Luke *δέροντες,* 'smiting,' *παίσας,* 'treating violently'; Matthew *ἐκολάφισαν,* 'they smote with the open hand,' *ἐρράπισαν,* 'they smote with sticks,' Mark *ῥαπίσμασιν ἔλαβον.*

The Third Stage in the Jewish Trial. 66—71.

66. **τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς.** The three constituent parts of the sanhedrin council, so called from the Greek *συνέδριον.* The same questions were asked at all three examinations. The place of meeting of the sanhedrin is not known.

67. **Εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν.** Three translations are possible. (1) *εἰ* conditional, 'If Thou art the Christ, tell us.' (2) *εἰ* direct interrogative, 'Art thou the Christ? tell us.' (3) *εἰ* indirect interrogative, 'Tell us whether thou art the Christ.' The admission of the claim to the Messiahship would involve a possible charge of treason against the Roman government. **οὐ μὴ πιστεύσητε.** These two verses peculiar to Luke record Christ's judgment on the illegality of His trial.

69. **ὁ υἱὸς τοῦ ἀνθρώπου.** Identical in the three Synoptists, cf. Dan. vii. 13, Ps. cx. 1.

70. **Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.** *ὅτι* probably 'that,' not 'because'; Jesus accepts their statement of His personality. Luke omits the remorse and suicide of Judas to which he alludes Acts i. 18.

The Examinations before Pilate and Herod.
xxiii. 1—25.

The sanhedrin brought Jesus before the Roman governor for the confirmation of the sentence they had already passed. They laid three charges against Him which would have weight with the Roman government, (1) causing sedition, (2) forbidding the payment of tribute to Caesar, (3) assuming a royal title. At first Pilate asked them to try Jesus themselves in accordance with the Jewish law, but they replied that they could not inflict the death penalty. Pilate then enquired into the truth of the accusations in the judgment-hall, while the Jews remained outside, as they would not enter for fear of defilement at the time of the Passover. John records more fully the questions of Pilate and the answers of Christ defining His unworldly kingdom and His mission of truth. Though Pilate's questions were half cynical, yet he was convinced that Jesus had done nothing to justify His death, and came forth and told the people so. Luke also records the examination before Herod which now followed. Herod, like Pilate, would not pass sentence, though he and his soldiers mocked Him. Having twice failed to shirk the responsibility of giving a definite answer to the demands of the sanhedrin, Pilate tried further expedients. He reminded the people of the custom of releasing a prisoner at the time of the Passover, but they cried aloud for Barabbas. He then sought to satisfy them by scourging Jesus and bringing Him before them bleeding and crowned with thorns. In response to the loud cries of 'Crucify Him' he told them to carry out their own will. But they insisted on the formal sanction of the governor. Once more he entered the judgment-hall and held a conversation with Jesus, recorded by John (xix. 8—11). Convinced of the innocence of Jesus, and warned by his wife's dream 'to have nothing to do with that just man,' he still sought to secure His release, but with the cries ringing in his ears, 'Crucify Him, Crucify Him' and 'If thou let this man go thou art not Caesar's friend,' he finally gave way, and after washing his hands before the crowd as a symbol of his refusal to hold himself responsible, he delivered Jesus to their will. The sanhedrin had passed sentence of death and had appealed to Pilate to sign the death warrant. Pilate did not attempt to try Jesus under the Jewish law, but dealt only with the question of signing the warrant, and finally agreed.

Examination before Pilate. 1—7.

1. **ἅπαν τὸ πλῆθος**, 'the whole number,' i.e. of the sanhedrin. **ἐπὶ τὸν Πειλᾶτον**. Sometimes, as in the case of Stephen, they took the law into their own hands. They expected Pilate to consent and treat the whole case as a matter of form. Pilate's genuine efforts to withstand their demands is in strange contrast with his previous conduct (xiii. 1—4).

2. **ἤρξαντο δὲ κατηγορεῖν**. The real reasons were kept in the background, the jealousy of Christ's authority, the fear of the Sadducees of disturbance of their position, and the bitter hatred of the Pharisees. As the charge of blasphemy would have no weight with Pilate, they brought three false political charges against Him. **κωλύοντα φόρους Καίσαρι διδόναι**. Jesus had done precisely the opposite (xx. 25). **χριστὸν βασιλέα**. The second substantive explains the first, 'Christ, a king.' To the Jews 'Christ' was a theological term: the charge was very insidious. Jesus was a king, but He claimed no temporal power. Pilate was not deceived by any of these charges, and was soon convinced that Jesus was no disturber of the peace.

3. **Σὺ εἶ ὁ βασιλεύς**. From John we learn that Pilate had examined Jesus privately, and these words are the conclusion of the examination. **Σὺ λέγεις**. As in xxii. 70 these words mark assent.

4. **Οὐδὲν εὑρίσκω αἴτιον**. Pilate had sifted the charges and found them baseless, and in these words pronounced the innocence of Jesus.

5. **καθ' ὅλης τῆς Ἰουδαίας**. Whether Judaea is here used generally of the whole of Palestine or only of the province of Judaea is uncertain. The Synoptists relate little of the connection of Jesus with Jerusalem and southern Palestine. But it is hard to understand the conditions of our Lord's death except on the assumption of considerable activity in the south. Here once more John fills in the gaps in the Synoptists' narratives. **ἀπὸ τῆς Γαλιλαίας**. This was intended to arouse Pilate's antipathy: he seizes his first opportunity of escape, and decides immediately to send Jesus to Herod Antipas with the double object of getting rid of his own responsibility and of conciliating Herod.

7. **ἀνέπεμψεν**. Possibly in the legal sense of 'referred,' or simply 'sent back.'

The Examination before Herod. 8—12.

Luke alone records the trial before Antipas, who had come up to Jerusalem for the feast and probably resided in the palace of the Herodian family. He may have been in close touch with the household of Herod, and it is possible that the mention of Joana, the wife of Herod's steward (viii. 3), may indicate the source of his information.

8. **ἦν...θέλων**, ix. 9. **ἐξ ἱκανῶν χρόνων**, 'for some considerable time.' **ἤλπιζέν τι σημεῖον ἰδεῖν**. Herod looked upon Jesus as a spectacle, and he hoped to have his curiosity satisfied. When this failed he treated Him with mockery. Many consider that Herod's desire to see Jesus arose from benevolent curiosity and not from any animosity. The mockery at the close of the examination was due to Herod's annoyance at the persistent silence of Jesus, but he refused to relieve Pilate of any responsibility.

10. **εὐτόνως**, 'vehemently.' They were afraid Herod might support Pilate's acquittal.

11. **ἐσθῆτα λαμπράν**. Herod had murdered the Baptist and though he had no desire to be a party to the death of Jesus he joined with his soldiers in making sport of Christ's claim to be a king by arraying Him in a gorgeous robe. Dr Verrall (*Journ. of Theol. Stud.* x. 31) on the other hand argues that *σὺν τοῖς στρατεύμασιν* means 'with all his armed forces' and not the soldiers who were present, indicating his sense of power which led him to make light of (*ἐξουθενῆσαι*) this supposed pretender, and that the bright robe was a mark of innocence.

12. **Ἐγένοντο δὲ φίλοι**. The second object of Pilate's conduct was achieved. Herod accepted the compliment of the acknowledgment of his position. It is possible that enmity had arisen in consequence of the execution of the Galileans by Pilate, xiii. 1.

Renewal of Examination before Pilate. 13—25.

13. **τὸν λαόν**. Pilate addresses the crowd in the hope probably of enlisting sympathy for Jesus. His past record made it very difficult for him to take up a firm position.

15. **ἀλλ' οὐδὲ Ἡρῴδης**. Both Herod and Pilate—both men of notoriously bad character—were willing to acquit Jesus. **ἀνέπεμψεν αὐτὸν πρὸς ἡμᾶς**, the best reading, 'he sent Him back to us.'

16. **παιδεύσας.** Herein Pilate shewed his weakness and inconsistency. He thought that this concession, however unjust, might secure him immunity from further demands. The Jews were quick to take advantage of his vacillation, and to demand His death.

[17. **ἀνάγκην δὲ εἶχεν κατὰ ἑορτὴν ἀπολύειν αὐτοῖς ἕνα.** This verse, omitted by W.H., may have been inserted from Jn xviii. 39.]

18. **Αἶρε τοῦτον.** Latin tolle, 'take him away,' a euphemism for death. **ἀπόλυσον.** Nothing is known of this custom beyond the Gospels. From Matthew and Mark it is clear that the chief priests were mainly responsible for stirring up the people against Jesus.

19. **διὰ στάσιν...καὶ φόνον.** Barabbas may have followed in the wake of the nationalist leader, Judas of Galilee, cf. Acts v. 37.

21. **ἐπεφώνουν,** 'they kept on crying.' **σταύρου.** Pres. imp. active. Pilate had asked what he should do with Jesus if he released Barabbas, Mt. xxviii. 22.

22. **Τί γὰρ κακόν,** 'why (*γάρ*) what evil (*τί κακόν*)?' **οὐδὲν αἴτιον θανάτου.** A fresh sign of weakness: Pilate had first said he found Jesus perfectly innocent. He now qualifies his judgment with 'innocent of any crime worthy of death.'

23. **κατίσχυον,** 'their voices prevailed.' Luke makes no mention of the scourgings and of the last pathetic scene, 'the scarlet sagum and crown of thorns, the sad scene of the Ecce Homo.' It is extremely unlikely that Pilate, who had scourged Jesus once in the hope of pacifying the people, would have ordered the scourging to be repeated after the final sentence to crucifixion.

24. **ἐπέκρινεν,** 'gave final sentence.'

The Crucifixion. 26—49.

Stripped of the gorgeous robe and clothed once more in His own garments He was led away towards Golgotha. At first He carried the cross-bar Himself but either because He sank beneath its weight or in sport Simon of Cyrene was compelled to carry it. On the way Jesus turned and spoke to the women of Jerusalem who were following in sympathy. When they arrived at the place of execution the quaternion of Roman soldiers nailed the two robbers who were crucified with Jesus to the crosses, and as they nailed Jesus to His cross He uttered the words 'Father forgive them for they know not what they do.' The title that was hung upon the cross bore the words, written in three languages, Hebrew, Greek, and Latin, 'The king of the Jews.' In vain had the chief priests urged Pilate to alter it. When their work was over the

soldiers divided the garments of Jesus amongst themselves, and cast lots for His coat. The crowd, the chief priests and the soldiers all joined in derision calling aloud to Jesus to save Himself and come down from the cross. Even one of the two robbers reviled Him, but the other begged of Christ forgiveness, 'Jesus remember me when thou comest into thy kingdom.' The second word from the cross fell from His lips, 'to-day shalt thou be with me in Paradise.' At the foot of the cross stood His mother and John. To His mother He said, 'woman behold thy son,' and to the disciple, 'behold thy mother.' About the sixth hour darkness obscured the scene when Jesus cried in Aramaic, 'Eli, Eli, lama sabacthani.' Some of the bystanders thought He cried for Elias; once more in anguish as He was passing through His darkest hour He said 'I thirst,' and a sponge of vinegar to assuage His thirst and deaden His pain was held to His lips. The end was near but His voice was uplifted yet again, 'Father, into thy hands I commend my spirit,' and with the words 'it is finished,' He bowed His head and with a loud cry gave up the ghost. Many portents accompanied the death of Christ, and the death scene impressed the Roman centurion with the righteousness of Jesus if not of His divine sonship. The faithful women gathered round the cross and soon the soldiers received orders to bring the agony of the three sufferers to a close, that their bodies might be taken down before the Passover. But when they found that Jesus was dead already they spared His body, but one of them pierced His side from which issued a stream of blood and water.

The Road to Calvary. 26—32.

26. **Σίμωνά τινα Κυρηναῖον.** There was a Jewish colony in the city of Cyrene on the N. coast of Africa. From the Acts (ii. 10, vi. 9, xi. 20), we learn that the Cyrenians had a synagogue at Jerusalem. Mark says that Simon was the father of Alexander and Rufus. **ἀπ' ἀγροῦ.** If he was returning from working in the fields this is one more indication that Jesus suffered before the Passover, on Nisan 14. **τὸν σταυρόν.** The pictures of Jesus carrying His cross are not historically accurate, as the victim only carried the cross piece as a rule and in any case the two pieces were not fixed in the form of a cross until the actual place of execution was reached. The cross on which Jesus was crucified is identical in form with the cross sacred to Christianity.

27. **αἳ ἐκόπτοντο,** cf. viii. 52. This is the only other incident

recorded on the road to Calvary, and it finds a natural place in the 'Gospel of womanhood.' These women were not necessarily the women who constantly ministered unto Him, who were from Galilee and whom He would not address as 'daughters of Jerusalem.' Plummer points out that there is no instance of any hostility of women to Christ in the Gospels. In the great picture of Munkacsy, 'Ecce homo,' the hatred of the Jews is shewn by men and women alike in the crowd. In the Prado at Madrid there is a very beautiful picture by Raphael of the daughters of Jerusalem.

28. **πλὴν ἐφ' ἑαυτὰς κλαίετε.** They might live to see tenfold sufferings come upon Jerusalem which repentance might have averted.

29. **Μακάριαι.** The usual reproach of childlessness would be converted into a blessing.

30. **τοῖς ὄρεσιν.** Hos. x. 8. The swift death beneath an avalanche will be preferable to the terrors and horror of the siege. In the LXX., in the original passage, *πέσατε καλύψατε* are in reverse order.

31. **ὅτι εἰ ἐν ὑγρῷ ξύλῳ.** The last recorded words of Christ before He was nailed to the cross are a proverb, the meaning of which is not clear. It must be taken closely in connection with what precedes and the argument is clearly *a fortiori*. A green tree is still alive, a dry tree is withered and rotten. The women were weeping for Jesus when the tree was still green. He bids them weep for what will come upon them when the tree is dry. The most natural interpretation will then be: if they treat Me thus while still there is life in the Jewish people what will happen when that life is blighted and withered, and the time is ripe for destruction? Another interpretation gives an equally good meaning: if the Romans treat Me, the innocent, in this manner, how will they treat the rebellious and wicked? cf. 1 Pet. iv. 17, 18. **τί γένηται,** 'what is to happen,' or 'what will happen.' The future and subjunctive differ little in meaning. Hellenistic Greek in this respect returns to Homeric usage.

32. **ἕτεροι κακοῦργοι δύο.** *ἕτερος* implies difference in character, *ἄλλος* in number, and the words could mean 'two different malefactors,' as well as 'others, two malefactors,' or 'other malefactors, two in number.'

The Crucifixion. 33—38.

33. **ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον.** The locality cannot be fixed with certainty and nothing is known beyond the fact that it was outside the city, cf. Heb. xiii. 12. Luke omits the name Golgotha; the place was so called not because it was a hill, but because it resembled a skull in shape. Calvary passed into the English version from the Vulgate, locum qui vocatur Calvariae. **ἐσταύρωσαν αὐτόν.** From Lk. xxiv. 39 it is inferred that both hands and feet were nailed to the cross. **ὃν μὲν...ὃν δέ.** The use of the relative for the demonstrative is frequent in late Greek, which reproduces Homeric usages.

34. **Πάτερ, ἄφες αὐτοῖς.** The MSS. authority for these words is evenly divided. The prayer may or may not include the Roman soldiers who were only responsible for carrying out the orders of the procurator, but it certainly extended to all His enemies and especially those who were responsible for His death. Stephen, the first Christian martyr, died with a similar prayer upon his lips, Acts vii. 60. Of the words from the cross, three are recorded only by Luke, and three only by John. **οὐ γὰρ οἴδασιν,** Acts iii. 17. **διαμεριζόμενοι.** The language chiefly resembles the LXX. version of Ps. xxii. 18. Fuller details are given by John (xix. 23, 24).

35. **ἐξεμυκτήριζον,** cf. xvi. 14; Ps. xxii. 7.

36. **ὄξος προσφέροντες.** The soldiers, following the example of the priests, derided Jesus, offering Him some of their sour wine or posca, cf. Ps. lxix. 21. There is no hint in the other Gospels that this was done in mockery but rather out of pity. Luke was probably misled in thinking that in the verse of the psalm mockery was intended. The cross was not of the height which is generally depicted in sacred art, but stood nine or twelve feet high. The only indication of its height given in the Gospels is the placing of the sponge upon a reed or a pike to reach the lips of Jesus (Jn xix. 29).

38. **ἐπιγραφή.** The inscription varies slightly in the four Gospels. 'This is Jesus the King of the Jews,' Mt. 'The King of the Jews,' Mk. 'This is the King of the Jews,' Lk. 'Jesus of Nazareth the King of the Jews,' Jn. The chief priests regarded the title as an insult, and some see in Pilate's choice of words his revenge upon the Jews for putting their King to death.

The Penitent Robber. 39—43.

39. **Εἷς δὲ τῶν...κακούργων.** The story of the penitent robber is confined to Luke. The other Synoptists relate that the two robbers reproached (*ὠνείδιζον*) Jesus. Peter, who stood afar off, did not hear the words of the robbers and this may account for the assertion of Mark that both reviled Christ. The one was obviously a criminal, the penitent probably a dupe who had been led into insurrection and had to suffer for his criminal folly.

40. **Οὐδὲ φοβῇ σύ,** 'does not fear in the hour of approaching death deter you from committing further sin?'

41. **ἀπολαμβάνομεν.** The force of the preposition is either 'we receive back' or 'we receive to the full.'

42. **μνήσθητί μου.** The robber believes that Jesus is the Messiah and knows that the Messiah will come in the glory of His kingdom. At that hour he begs that he may not be forgotten.

43. **σήμερον.** He will not have to wait for the glory of the kingdom of the Messiah, but bliss will be his before the day is passed. **ἐν τῷ παραδείσῳ.** A Grecized form of a Persian word meaning a king's park or gardens. In scripture it denotes (1) a park, (2) the garden of Eden, (3) the region of Hades, where the spirits of the blest await the resurrection, (4) a region in heaven, 2 Cor. xii. 4. The third meaning is most applicable to the context.

The Death of Jesus. 44—49.

44. **ὡσεὶ ὥρα ἕκτη,** i.e. about noon. This is Luke's first note of time and he qualifies it with **ὡσεί.** John (xix. 14) places the beginning of the march to Calvary at this hour. Mark says that the crucifixion took place at the third hour. All three Synoptists state that the darkness lasted for three hours and that Jesus gave up the ghost at the ninth hour. It must be remembered that the day lasted from sunrise to sunset and was divided into twelve equal portions. The duration of an hour varied very considerably according to the season. **ἐφ' ὅλην τὴν γῆν,** 'over the whole land,' A.V. wrongly 'earth.'

45. **τοῦ ἡλίου ἐκλείποντος.** The MSS. authority is doubtful, a variant reading *καὶ ἐσκοτίσθη ὁ ἥλιος* has very good authority. In any case *ἐκλείπω* is hardly likely to have the technical meaning of 'being eclipsed' as the Passover was held at full moon. Luke means no more

than that the sunlight failed: in any case it is an editorial note of his own. A very ingenious but unconvincing suggestion has been made that the words refer to the cry of Jesus, 'Eloi.....' and the remarks of the crowd, 'He calleth for Elias,' and should be translated 'Elias having forsaken Him.' **τὸ καταπέτασμα.** The veil between the holy place and the holy of holies, cf. Heb. vi. 19, x. 20. The rending of the veil signified the departure of the Shechinah from the sanctuary.

46. **φωνήσας φωνῇ μεγάλῃ.** The cry here referred to by Luke may be the words which follow or the words 'It is finished,' or the loud cry with which He gave up the ghost. **εἰς χεῖράς σου,** cf. Ps. xxxi. 5. **ἐξέπνευσεν.** Mt. *ἀφῆκε τὸ πνεῦμα*; Jn, *παρέδωκεν τὸ πνεῦμα.*

47. **ὁ ἑκατοντάρχης.** For the centurions in N. T. cf. vii. 2, xxiii. 47, Acts x. 1, xxii. 26, xxvii. 43. **Ὄντως...δίκαιος ἦν.** Matthew and Mark have 'a Son of God.' No theological meaning can be attached to these words. The centurion was convinced of Jesus' innocence, and had twice heard Him address God as His Father.

49. **ἱστήκεισαν...οἱ γνωστοί,** Ps. lxxxviii. 8. His friends and the faithful women, the Virgin Mother, Mary Magdalene, Mary the mother of James and Joses, and Salome remained.

The Burial. 50—56.

Towards evening Joseph of Arimathaea besought Pilate for the body of Jesus that he might bury Him. When the centurion reported, in answer to Pilate's enquiry, that Jesus was dead, Pilate gave his consent. Joseph accompanied by Nicodemus, and bearing linen cerements—a napkin for the head of Jesus and linen bands in which to wrap the body —together with spices and ointments came to Golgotha and removed the body and laid it in a rock-hewn tomb in a garden of his own. The holy women stood by and afterwards went away to buy further 'spices' to complete their task. Before they departed Joseph and Nicodemus placed a large stone before the entrance to the tomb. Matthew records that the chief priests asked Pilate's permission to set a watch over the tomb of Jesus until the third day was passed. It is one of the strongest proofs of the actual burial and indeed of the resurrection that the enemies of Jesus would have been able to disprove His resurrection had they been able to find His dead body.

50. **βουλευτής.** He was a member of the sanhedrin. Matthew mentions that Joseph was rich, Mark that he was an honourable councillor, John that he was a disciple of Jesus.

51. **συνκατατεθειμένος.** He may not have been present when the sentence was pronounced. 23 formed a quorum of the sanhedrin. Nicodemus who was also a member of the sanhedrin and who is associated by John in the burial of Jesus is hardly likely to have taken part in His condemnation, cf. Jn. iii., vii. 50. **ἀπὸ Ἁριμαθαίας.** The preposition denotes his birthplace. He probably now resided in Jerusalem as he had bought a garden there. Arimathaea is probably to be identified with Ramah (LXX. Ἁρμαθαίμ), the home of Samuel. **προσεδέχετο,** cf. ii. 25, 38.

53. **ἐνετύλιξεν αὐτὸ σινδόνι.** That the linen, which was cut into bands —*ὀθόνια*—and the spices were bought on the day is one more indication that the first Good Friday was Nisan 14. **ἐν μνήματι λαξευτῷ.** λαξευτός, 'rock-hewn,' is a late Alexandrine word. The garden was close to the scene of the crucifixion, Jn. xix. 41.

54. **παρασκευῆς,** 'the preparation,' i.e. of the sabbath and of the Passover, which in this year coincided. **σάββατον ἐπέφωσκεν.** *ἐπιφώσκω* is here used loosely, to denote the beginning of the sabbath, which began at sunset, not at sunrise.

55. **Κατακολουθήσασαι.** The preposition *κατά* implies that they followed closely after Joseph and Nicodemus. The women who were to be the first witnesses of the resurrection were also witnesses of the actual burial of Jesus.

56. **ἀρώματα καὶ μύρα.** The spices were not confined only to dry sweet-smelling herbs. The women apparently returned quickly to the city and bought the spices before the sun set and the Passover began. Mark says that on the evening of the following day (Saturday) they bought spices for the same purpose. **ἡσύχασαν κατὰ τὴν ἐντολήν.** They did not break the law: but refrained from their tasks from sunset on Friday to sunset on Saturday.

The Resurrection and Post-Resurrection Appearances of Jesus. xxiv. 1—49.

Before trying to piece together a narrative of the events that followed the resurrection it is well to bear in mind the points of agreement in all narratives. (1) The resurrection itself is veiled in obscurity, it was unwitnessed and unexpected by the little band of disciples lingering for a few days in Jerusalem, before dispersing to their homes. (2) The women on going very early on the first day of the week to the tomb saw

the stone rolled away, and the vision of the angels. (3) The appearances of our Lord were made only to disciples and believers, who, until they had actually seen the Lord, could not believe that He was risen. (4) The conviction of the resurrection transformed the trembling band of sorrowful disciples into the strong irresistible preachers of Christianity. The credentials of an apostle were that he was a witness of the resurrection, and had seen Christ in the flesh. In the Acts and the Epistles, while there is little reference to the incarnation, the miracles, and the teaching of Jesus, the resurrection, and all that it involves for believers, form the main subject of apostolic preaching, and upon the resurrection the whole fabric of Christian doctrine and of the Christian church has been built up (1 Cor. xv.). Whatever difficulties are involved in seeking to understand how Jesus rose from the dead and how He appeared to His disciples, they are little compared with the greater difficulty of explaining how Christianity arose unless the resurrection was a fact: but while historical evidence attests the fact, and reason does not contradict it, it is in the faith of each individual Christian that belief in the truth of the resurrection and of the power of the risen life must ultimately rest.

Eleven appearances of our Lord can be distinguished from the various narratives. The women whose names can be gathered from the Evangelists—Mary of Magdala, Mary the mother of James and Joses, Salome and Joana—went very early on the first Easter morning to the tomb. The stone was rolled away, the tomb was empty and the grave clothes lying without the body of Jesus, and the napkin that had been wound round His head by itself. Angels were seated, some say at the entrance others at the head and foot of the tomb, and announced the resurrection to the women and told them to tell Peter and the other disciples that 'He was going before them into Galilee.' They returned with their message to the disciples, and Peter and John ran to the tomb and learnt the truth for themselves. At this point may be placed: (1) The first appearance of Jesus to the women when He bade them tell the disciples to go to Galilee when they would see Him. (2) Mary Magdalene remained and to her Jesus made Himself known by addressing her in the voice she knew so well. (3) On this day too must be placed the appearance to Peter mentioned by Paul, 1 Cor. xv. 5, and referred to inf. v. 34. (4) Then follows the walk to Emmaus and the appearance to Cleopas and another disciple related only by Luke, (5) and in the evening to the apostles assembled at Jerusalem, related by Luke and John. (6) A week later, as John tells us, He appeared again to the disciples when Thomas who had been absent on the first

occasion was present. Two appearances are recorded as having taken place in Galilee. (7) At the lake side while some of the disciples were fishing they suddenly saw Jesus, and then occurred the pathetic scene of the thrice repeated question to Peter, 'Lovest thou Me?' (Jn xxi.). (8) Matthew (xxviii. 16—20) records that Jesus appeared to the disciples on a mountain in Galilee where He gave them the commission to preach the Gospel to all nations. To these must be added two appearances mentioned by Paul, 1 Cor. xv. 6, 7: (9) to James, and (10) to 500 brethren. (11) Luke in the opening chapter of the Acts describes His final appearance to the apostles forty days after Easter, and His ascension from the Mount of Olives. To these must be added the appearance to Paul on the Damascus road. The chronological difficulty of harmonizing the appearances in Galilee with the appearances in Jerusalem within the limit of forty days is a real one, but it is not insuperable. 'All these facts,' says Dr Wright, 'only illustrate the general lack of chronology in the Synoptic Gospels.'

The Visit of the Women and Peter to the Tomb. 1—11.

1. **ὄρθρου βαθέως**, lit. 'at deep dawn,' i.e. in the twilight of dawn.

3. **τοῦ κυρίου Ἰησοῦ**. These words are omitted in some MSS. The combination 'Lord Jesus' common in the Acts and Epistles is not found in the Gospels, and is only used of the risen Christ.

4. **ἀστραπτούσῃ**, lit. 'flashing like lightning,' ix. 29, xvii. 24.

5. **τὸν ζῶντα**. They had not remembered Jesus' assurance of the resurrection on the third day.

6. **ἔτι ὢν ἐν τῇ Γαλιλαίᾳ**. Luke who only records appearances of Jesus in Judaea makes no mention of the angel's announcement 'He goeth before you into Galilee.'

7. **τῇ τρίτῃ ἡμέρᾳ**. According to modern reckonings Jesus would not have been said to have risen on the third day, but by the Jews any part of a day was reckoned as a whole in giving the number of days. He was dead before Friday's sun set and lay in the tomb for the Saturday, and the first day of the week on which He rose began on the Saturday evening.

9. **ὑποστρέψασαι**. From Jn xx. 2 it is clear that Mary of Magdala ran in the first instance back to announce to John and Peter that the stone was rolled away.

10. **ἦσαν δέ.** All four accounts mention Mary of Magdala, Mary the mother of James is mentioned by three, Joana by Luke, and Salome by Matthew. These little discrepancies are striking evidence of genuineness.

11. **λῆρος,** 'nonsense.' The disciples had not grasped the meaning of the life and death of Jesus.

12. **Ὁ δὲ Πέτρος.** This verse does not seem in place, and has been probably interpolated from the narrative of the visit of Peter, Jn xx. 3—10. **τὰ ὀθόνια μόνα.** The grave clothes by themselves, i.e. without the body.

On the Road to Emmaus. 13—35.

13. **δύο ἐξ αὐτῶν.** The name of one only, Cleopas, is given, and from him probably Luke obtained the story which is one of the most precious of the many treasures of his Gospel. **σταδίους ἑξήκοντα.** The distance is about 6½ miles. Some MSS. give 160 stades. If this were so, the two could not have returned to Jerusalem. Since the time of the Crusades a village seven miles N.W. of Jerusalem on the road to Lydda has been traditionally identified with Emmaus, but no certainty is possible.

16. **τοῦ μὴ ἐπιγνῶναι αὐτόν.** The risen body of Jesus was spiritual and glorified, and one of the few indications of the nature of His risen body lies in the inability of Mary of Magdala (Jn xx. 14) and the seven disciples on the lake (Jn xxi. 4) to recognize Him. **τοῦ μή**... The genitive expresses the consequence: it points to the effect of the changed appearance of the risen Christ.

17. **καὶ ἐστάθησαν σκυθρωποί.** This is probably the correct reading. They stood still looking sad; perhaps *σκυθρωποί* implies that they did not welcome the intrusion of a stranger upon their conversation.

18. **Κλεόπας.** Not to be identified in any case with Κλωπᾶς (Jn xix. 25) which is an Aramaic word, whereas Κλεόπας is Greek. Nothing is known of Cleopas beyond this solitary record. **Σὺ μόνος παροικεῖς,** 'dost thou alone sojourn at Jerusalem?' *παροικεῖν* is used only of a stranger paying a visit. Was their companion the only visitor to Jerusalem unacquainted with the death of Jesus?

19. **Ποῖα;** *ποῖα* is stronger than *τίνα*. **ὃς ἐγένετο ἀνὴρ προφήτης,** 'who proved himself a prophet:' *ἀνήρ* adds dignity to *προφήτης*. **δυνατὸς ἐν ἔργῳ καὶ λόγῳ,** cf. Acts ii. 22.

21. **ἠλπίζομεν.** Their hopes had been buried with Jesus in the

grave. 'They were still in the twilight of Jewish expectations.' Even after the disciples had seen the risen Lord they still cherished some old ideas of the Messianic kingdom (Acts i. 6). **ἀλλά γε καί.** *γε* coalesces with *καί*, and the whole allocation of particles implies a concession: 'Nay but.' **ἄγει.** The subject to *ἄγει* is not clear, probably *ὁ Ἰησοῦς* is to be supplied or possibly *ὁ χρονός, ὁ ἥλιος*, or the third sing. of the verb is impersonal and can be rendered 'we are now keeping the third day.'

22. **ὄρθριναί.** The idiomatic usage of the adj. is classical, cf. *τρίταιος ἦλθεν*, etc.

23. **ἦλθαν λέγουσαι...οἳ λέγουσιν.** The accumulated emphasis upon hearsay evidence shews their incredulity.

24. **ἀπῆλθάν τινες.** This is a reference probably to the visit of Peter and John to the tomb. Jesus did not manifest Himself to the disciples as far as the evidence of the Gospels is concerned (but see 1 Cor. xv.) until the evening of the first Saturday.

25. **ἀνόητοι,** 'foolish': fools is too strong and expressive. **βραδεῖς ...τοῦ πιστεύειν.** The genitive of definition or limitation is dependent upon the adjective. **ἐπὶ πᾶσιν.** The phrase depends directly upon *πιστεύειν*.

26. **οὐχὶ...ἔδει.** 'According to the divine decree respecting the Messiah as expressed in prophecy, precisely the things which these two had allowed to destroy their hopes were a confirmation of them' (Plummer).

27. **ἀπὸ Μωυσέως,** i.e. from the Pentateuch. Farrar enumerates the following possible references. The promise to Eve (Gen. iii. 15), to Abraham (xxii. 18), the paschal lamb (Ex. xii.), the scapegoat (Lev. xvi. 1—4), the brazen serpent (Numb. xxi. 9), the greater prophet (Deut. xviii. 15), the smitten rock (Numb. xx. 11). **ἀπὸ πάντων τῶν προφητῶν.** 'The prophets' may refer either to the actual literary prophets or to the division of the Hebrew Bible called by this title. There is hardly a prophetic book in O.T. which does not contain some Messianic prophecy. Of these, Christ may have referred to the prophecies of Immanuel (Is. vii. 14), the suffering servant (Is. l., liii.), the branch (Jer. xxiii., Zech. vi. 12) and many others. Passages like these suggest that the early Christian interpreters of passages of O.T. derived their knowledge from the Lord Himself.

28. **προσεποιήσατο.** No pretence is meant. Christ shewed that it was His intention to proceed further.

29. **παρεβιάσαντο.** They constrained Him by their prayers and entreaties. **Μεῖνον μεθ' ἡμῶν.** This may or may not imply that one of

the two resided at Emmaus. These words suggested the opening line of the hymn 'Abide with me, fast falls the eventide.'

30. **ἐν τῷ κατακλιθῆναι.** For the aor. infin. see iii. 21. 'After He had reclined.' **τὸν ἄρτον.** Jesus had the chief place and blessed the food before the meal. Though not present at the last supper these men were familiar with the act of breaking of bread by Jesus, for it was by this act that He was recognized. Upon this incident is based the erroneous doctrine of receiving the holy sacrament in one kind only, which is condemned by the Church of England.

31. **ἄφαντος ἐγένετο,** 'He vanished.' Of Christ's risen body we know these two facts and no more, that He was real and visible and that He was not subject to the ordinary conditions of movement of a human body.

32. **ὡς ἐλάλει,** cf. Jn vii. 46.

34. **ὤφθη Σίμωνι.** It is remarkable that of the six appearances recorded by Paul (1 Cor. xv.) Luke incidentally refers only to an appearance to Peter, the details of which neither he nor Paul mention.

35. **καὶ αὐτοὶ ἐξηγοῦντο,** 'and they (in their turn) related.' The disciples had told them of the resurrection before they had time to relate their own experiences.

Appearance to the Apostles at Jerusalem. 36—49.

Luke's narrative should be compared closely with John's (xx. 19—25). The apostles, John tells us, with the exception of Thomas, were gathered together with the doors closed for fear of the Jews, when Jesus suddenly appeared, greeting them with the salutation of peace. Luke says that He reproached them because of their increasing fear and shewed them His hands and feet. Overjoyed at the sight of their Lord they were still unable to believe, and to convince them He asked for something to eat. This, while it adds to the difficulty of understanding the condition of the risen body of Jesus, convinced the disciples, cf. the incident on the shore of the lake (Jn xxi. 1—24). Before parting from them He gave to the Apostles their commission as witnesses of the resurrection together with the power to remit sins, and bade them wait in Jerusalem until they received the gifts of the spirit, and with the benediction of peace He vanished from their sight.

37. **πτοηθέντες,** lit. 'being scared.'

39. **ἴδετε...τοὺς πόδας.** This verse gave rise to the belief that the feet as well as the hands of Jesus were nailed to the cross. **ψηλαφήσατε,**

cf. 1 Jn i. 1. **σάρκα καὶ ὀστέα,** 'see that I am not a bodiless spirit' (*δαιμόνιον ἀσώματον*) are words attributed to Jesus in an epistle of Ignatius (*ad Smyrn.* iii. 1).

41. **Ἔχετέ τι βρώσιμον ἐνθάδε;** The glorified body of Jesus was capable of receiving food. This was one of the proofs of the resurrection to which the apostles gave witness (Acts x. 41).

44—49. It is not clear whether these verses refer to the intercourse at the meeting just described or to a later occasion after the appearances in Galilee. Three points are noticeable which seem to suggest the latter. (1) The use of *εἶπεν δέ*, a mark of transition in Luke's style. (2) The general character of the instructions to the disciples which Luke may intend to be a summary of the Lord's intercourse with the apostles between the resurrection and the ascension. (3) The command to remain in the city, if given on the first Easter day, causes considerable difficulty, as the accounts of the four evangelists include two appearances in Galilee. The contrast between the meagre details of the closing verses of the Gospel and the full narrative of the first chapter of the Acts shews that Luke in the interval must have obtained fuller information.

44. **ἔτι ὢν σὺν ὑμῖν.** *ὤν* is the participle of the imperfect, not the present. The words refer to the continuous intercourse with His disciples before His death, cf. ix. 22, xviii. 31—33. **νόμῳ...προφήταις ...Ψαλμοῖς.** This is the only reference in N.T. to the tripartite division of the Old Testament into the law, the prophets and the writings (hagiographa) of which the Psalms is the most important book.

45. **διήνοιξεν.** The spiritual discernment of the apostles is seen in every chapter of the Acts.

46. **οὕτως γέγραπται.** Some MSS. insert *καὶ ἔδει* to get rid of the abrupt construction. The more difficult reading is probably correct.

47. **ἐπὶ τῷ ὀνόματι αὐτοῦ,** 'in His name,' i.e. on the basis of all that belief in the Messiahship of Jesus implies. **εἰς ἄφεσιν.** Repentance resulting in (*εἰς*) forgiveness. **ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.** It is best to take this as an anacoluthon as if a direct personal command, 'Ye should preach,' had preceded; others take *ἀρξάμενοι* closely with *ὑμεῖς μάρτυρες*, 'beginning from Jerusalem ye are witnesses.'

48. **ὑμεῖς μάρτυρες.** The earlier chapters of the Acts afford abundant evidence of how the apostles carried out the double command to begin their mission in Jerusalem and to bear witness to the death and burial and resurrection of Jesus, Acts i. 8, ii. 32, iii. 15, v. 32, etc.

49. **τὴν ἐπαγγελίαν.** By 'the promise' is especially meant the gift of the Holy Spirit. There may be here an allusion not only to the general promise in O.T. (Is. xliv. 3, Joel ii. 28) but to the direct promises of the Comforter made by Jesus Himself (Jn xiv. 16, xv. 26, xvi. 7). The promise of the gift is identical with the gift promised. **ἕως οὗ ἐνδύσησθε,** 'until ye be clothed.' This metaphor is used especially by Paul to denote the endowment of the Holy Spirit, 1 Cor. xv. 53, Gal. iii. 27, Ep. iv. 24, etc.

The Parting at Bethany, 50—53.

Many good MSS. omit the words *καὶ ἀνεφέρετο εἰς τὸν οὐρανόν*, and if they are not genuine it is not certain that *διέστη ἀπ' αὐτῶν* refers to the ascension, but to the usual departure which followed all appearances; but it would be in accordance with Luke's plan (i. 1) to record, however briefly, the final consummation of the life and resurrection of Christ, and afterwards in the second volume of his work to relate the narrative of the ascension in full. This is borne out by his own statement in the first two verses of the Acts.

50. **Ἐξήγαγεν δέ.** There is clearly an interval between this and the last verse. **ἕως πρός,** 'over against.' *ἕως εἰς* is more common. The ascension took place at the close of the forty days.

51. **εἰς τὸν οὐρανόν.** The withdrawal of the bodily presence of Christ preceded His spiritual omnipresence (Farrar).

52. **μετὰ χαρᾶς μεγάλης.** The disciples shew their faith in the promise of the gift of the Holy Spirit, the universal Christ, by returning not with sorrow but with joy from their last sight of their Lord.

53. **ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ.** The Gospel closes where the Acts begins. The presence of the apostles in the temple is mentioned several times in the early chapters of the Acts (ii. 46, iii. 1, v. 21—42).

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